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Zion's Herald.

CHARLES PARKHURST, Editor.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

The supply of petroleum in Peru is apparently unlimited, the area yielding it being 7,300 square miles. Though the area of the Pennsylvania oil fields is estimated at only 350 square miles, the aggregate yield is stated to be 516,000,000 barrels. An official statement shows that of forty-nine Peruvian wells bored in the last four years, most of them have been profitably operated, while a number have given forth 30,000 gallons per day.

A tunnel is projected under the Strait of Messina between the mainland of Italy and the Sicilian shore. The Italian civil engineer, De Johannis, after careful study of the varying depths of the water in the strait and the nature of the sea bottom, has decided to have the work of excavation start at the foot of the Aspromonte range of hills opening at the other extremity on the Degli Inglesi plain. The tunnel, which is to consist of two shafts of 10,000 feet each, descending at a grade of about thirty-two feet to each thousand, will be two miles long.

The United States commercial agent at Weimar, Germany, notes the rapid extension of the electric railroad system in most European countries. In mileage Germany at present leads, followed by France, Great Britain, Austria-Hungary, Switzerland, Servia, Russia, Belgium and Spain. Of the 111 lines in operation two years ago, 91 were worked on the overhead surface system, 12 on the underground method, and 8 by accumulators. The capital invested in Germany alone is \$23,800,000, and a large extension of electrical locomotion is contemplated in most of the larger cities of Europe.

The revulsion of public sentiment against a certain type of American journalism grows apace and is a symptom of the happiest omen. Leading ministers and laymen, presidents and professors of colleges, libraries, clubs, reading-rooms, and Young Men's Christian Associations, all over New York and the adjoining States, have joined in one loud chorus of condemnation, and the disreputable sheets are sternly disallowed admission to the fellowship of accredited contemporary journalism. In spite of the possibility that there mingles some element of Pharisaism in this protest in some cases, the movement is warmly welcomed and cordially sustained.

A large and costly expedition in the interests of anthropological and ethnological science has been projected by Morris K. Jesup, president of the American Museum of Natural History in Central Park, New York. It is to be conducted by F. W. Patnam, for many years a professor at Harvard University, and will consist of a number of trained scientific investigators. Its field of research will embrace the three continents of Asia, Africa and America, and the work of collecting the desired scientific data will occupy six or seven years. The cost is estimated at \$60,000. Mr. Jesup's object is to make a collection of anthropological antiquities for the Museum, as some years ago he collected specimens of American woods. The plan of travel includes exploration of the sea-board of Alaska, the passage of the Bering Strait to Asia, researches along the entire Siberian and Chinese coast-line, and across the Indian Ocean to Egypt and Africa.

The correctness of the statement made in these columns a few weeks ago that Japan had adopted gold as the standard of her currency, has been doubted. It now transpires that the Japanese Government has formulated a law which the Diet has adopted and which the emperor will sign. It will come into effect in October.

The pulp from which United States bank-note paper is manufactured is a mixture of linen, cotton and silk, the pressure of the printing process bringing the silk threads into prominence. The Bank of England adopts a distinctive wavy water-mark printed on strong paper. The French note is made of paper with hair in its pulp as a safeguard against successful forgery. A private Massachusetts firm provides the paper for the United States government note, and it is held to be the best in the world.

The forthcoming Lambeth Conference, which is to be held in London by the Bishops of the Protestant Episcopal Church in England and her colonies in Canada and the United States, will be a gathering of considerable importance. Its sessions are to last, according to the program, for several weeks, and will be attended by over two hundred members of the Anglican episcopate. It is rumored that it will formulate overtures looking towards union with the Eastern Church. The conference is to be held in the hall of the Church House at Westminster.

Quite a novel method is adopted to convey passengers to the baths known as Bad Reichenhall at the top of the Hochstaufen Mountain in the Austrian Alps. A balloon is made to glide along a track up the mountain slope. A trailer with many wheels clasps the wooden road-bed and to this the passenger car is attached. Between the operator who sits in the car and the balloon a cord swings by which the gas is regulated. Brakes and safety devices provide against accident. The gas tank and generator are at the mountain foot where the balloon is charged for the ascent. For the return a portion of the gas is released, the rest being retained to check a too rapid descent.

The interest of nations in their origins and ancestry springs from the noblest of sentiments. Hitherto the authentic story of the Pilgrim Fathers and their voyage in the "Mayflower" has been in charge of the librarian of Fulham Palace, London. Recently Ambassador Bayard, on behalf of the President and citizens of the United States, asked for the custody of the valuable old manuscript. The case was heard in the Ecclesiastical Court at St. Paul's, and the chancellor of the diocese of London ordered the delivery of the book to Mr. Bayard as representing the American people, only stipulating that persons desiring certificates therefrom may obtain them at reasonable cost, and that certified copies shall be deposited in the Fulham Library in place of the originals.

In the ether of space modern science finds a problem as hard to solve as the nature of electricity. It has been regarded as matter in an extremely attenuated and subtle form. It is now discovered to have properties which offer a strong contrast to the qualities of all known material substance. Matter has definite structure; ether has none. Matter is limited in quantity; is subject to heat, to friction, to the mutual attraction of its particles, to chemical affinities; has inertia; is elastic; is a transformer of energy, and is of various kinds. The quantity of ether in the universe is unlimited; all its parts are similar; it is non-attractive, as it is equally diffused throughout space; and does not condense around large bodies like the sun. It has no chemical relations, is not heatable, is no transformer of energy, and makes no appeal to the senses—sight, hearing, smell, touch, taste—as matter does.

Hitherto all electric energy except that obtained by water power or galvanic battery is generated by heat from carbon. A distinguished New York electrician has demonstrated that this involves a large percentage of needless waste. He has shown to the satisfaction of electrical experts that the energy latent in carbon may be transmitted into electricity without heat, thus revealing a principle which when developed will yield a motor force much cheaper and more compact than steam for the working of machinery. Five pounds of coal per horse-power hour are required for the best electric plants; by the new process two-tenths of that amount will give the same result. In a galvanic battery the waste occasioned by heat is avoided, but the zinc used is so costly as to prevent its general adoption as a substitute for steam. The new process of generating energy from carbon is exactly similar in principle to that by which it is acquired in the human frame, and is estimated to be a saving of seventy-five per cent.

In the estimation of the public the transportation of passengers is the main function of railroad companies. In the eye of the companies the transmission of freight is the chief item. The whole number of cars used for passenger service is 30,000; of freight cars, 1,250,000. The gain in freight receipts for all railroads in the country as shown by the last Interstate Commerce Commission report is \$149 per mile as compared with the previous year. This result is achieved in spite of a considerable reduction of rates. The trunk lines running East and West have to compete with Canadian railroads enjoying governmental exemptions, with Southern ports, and with freight vessels on the Lakes, the result being that since 1880 the rate in cents per hundred pounds of freight from Chicago to New York has gone down from 85 to 44, and on sheep and hogs there has been a like decrease. Conjoined with this reduction the freight service has improved in carefulness, promptitude and efficiency. A freight train today makes the distance from St. Louis to New Orleans in the same time passenger trains made it fifteen years ago—thirty-five hours.

Ten years after the adoption of the Constitution the library of Congress began to be formed. Soon after the transfer of the seat of government from Philadelphia to the District of Columbia, \$5,000 were appropriated for books, and a room was assigned for them in the Capitol. Though a yearly appropriation of \$450 was made, it took fourteen years to accumulate 3,000 books. In 1814 the Capitol and library were burned, but a year later the library of Thomas Jefferson, containing 6,700 books, was bought for \$23,950. In 1851 there were 50,000 books in the Congressional Library, but a fire later reduced the number to 30,000. Around that nucleus since 1852 has gathered the present collection of 800,000 volumes, housed in a structure which has been nine years in building, cost \$6,000,000, and is considered to be the finest library edifice in the world. Lighted by 1,800 windows, and arranged around an octagonal central hall a hundred feet across, the huge structure has no dark corners. It is estimated that its capacity will meet the demand for book-room for a hundred years, and that it offers convenient storage for between seven and eight million volumes.

Tennessee Centennial Exposition at Nashville.

By the opening in May of a large International Exposition in Nashville, which is to continue six months, Tennessee proposes to celebrate the centennial of her admission into the Union. Most of the buildings, which occupy a space of two hundred acres, are already completed. The site, on which \$100,000 have been expended in improvements, is two miles from the State capitol and commands a fine view of the city. An auditorium for congresses, festivals, and other meetings has seating

capacity for 6,000 and a tower 140 feet high. The Parthenon and Eretheon are reproductions of the ancient structures so named in Athens. The latter building contains 4,200 square feet, divided into five compartments, the largest and central room being devoted to history and antiquities. The Transportation Building, ornamented in classic style, has a frontage of 400 feet and a depth of 125. The Machinery Building has similar dimensions. The structure devoted to Commerce, with its central pavilion rising to 175 feet, is the largest of the group and is adorned in the Corinthian and Ionic order. There are also Agricultural, Women's, Children's, and Negro departments, and a colonial sitting-room, for which a room in Longfellow's house, Cambridge, has furnished the model.

The Result of the Austrian Elections.

When, in January last, the Reichsrath, or Parliament, of the empire of Austria and Hungary dissolved, it contained 353 members. To these have been added, in the late elections, the 72 representatives of the 3,000,000 voters recently admitted to the electorate. Hitherto the Austrian franchise has been largely confined to her privileged classes. In the lower branch of the legislature 5,000 great landed proprietors have been represented by 85 members; 1,700,000 tax-payers by 247; while to trade and commerce have been allotted 21. The new election law, while enlarging appreciably the popular assembly, leaves the old arrangement undisturbed. The newly-enfranchised millions vote only for their seventy-two representatives, and for these the land-owners and tax-payers have also a right to vote. The most noteworthy feature of the elections just completed is the victory of the Clericals, or Conservatives, calling themselves Christian Socialists, as distinguished from the Democratic Socialists. This party is a confederation of anti-Semites, Ultramontane Catholics, and malcontents of every description, and its ascendancy will tighten the grip for a time of the Vatican on the domestic and foreign policy of the united empire, and expose the wealthy Jews, who are hated both by the aristocracy and the working-classes of Austria, to persecution and violence.

War Imminent between Greece and Turkey.

With the announced departure from Athens to the front of Prince Constantine to take command of the Greek troops on the Thessalian border, the trouble between Greece and Turkey assumes an acute form. It seems as if the arts of European diplomacy to which so much has been already sacrificed were destined to be ultimately defeated. It is clear that in the view of the crowned heads of Europe the solution of the Cretan problem, as such, was a secondary matter compared with the prevention of war, and yet the disastrous culmination they are so anxious to avoid grows daily more imminent. Crete is no nearer being tranquillised today than at the outbreak of the insurrection. To violence, bloodshed and anarchy, famine, disease and panic are adding their horrors. On the other hand, in spite of efforts to minimize the chances of war by the proposal of a neutral strip on either side the Greco-Turkish frontier, vigorous preparations for a conflict are being hastened on both sides, and the two armies are steadily approaching one another. Popular clamor practically leaves the Greek Government no choice. In a majority of the six nations constituting the so-called "concert of Europe"—England, Italy, Germany and France—popular feeling is increasingly opposed to the forcible suppression of Greek interference in Crete. Meanwhile insurrection against Turkish misrule threatens to become epidemic. There are signs of incipient rebellion in Chios and Kos and other smaller isles, which are encouraged by Greek agitators. The situation bristles with difficulties, and it would seem that naval demonstrations and diplomacy will prove ineffectual to avert hostilities.

Our Contributors.

THE DIVINE PRESENTMENT OF HUMAN CHARACTERS.

Mrs. Merrill E. Gates.

BIBLE biographies can never lose the vitality of their presentment. The vivid interest which they elicit lies not in the exceptional character of the men chosen to be portrayed, but in the fact that their delineator is God.

No more interesting collection of portraits was ever exhibited in this country than that shown in New York a few years since, the work of the celebrated English painter, G. F. Watts. The collection contained portraits of the most eminent and gifted statesmen, artists, poets and philosophers of the present time in England. The interest awakened by these portraits was very great by reason of the subjects themselves. Who could fail to find intense pleasure in studying the features of Carlyle, Tennyson, Leslie Stephen, John Stuart Mill, or Gladstone, for their own sake? But above and beyond this delight was the still greater one of knowing that it was another man, of perhaps still greater ability and of far higher artistic gifts than any of these possessed—a man of profound insight into character and of kindred power of genius—who had divined and caught and expressed the inner essence of those whose features he had transferred to the responsive canvas. To see one great nature expressed and presented in the light of another great soul, is indeed an illumination of character.

There is in this thought but the suggestion of an analogy, no true comparison; for after all both painter and subject are but human, and it is with deepest reverence that we strive to light divine themes by earthly similitudes. But yet as we feel that an artist is unworthy of the task of delineating a noble or great genius who has himself no elements of greatness, so the greater the power and insight of the artist, the surer is the correctness of the portraiture. If God takes one of our race in whatever time or country and paints him to the life, how can our interest cease to be intense and unfeeling? The old Hebrews are projected on a living canvas, but it is because God has taken their likeness with the truth and warmth of His divinely powerful and true conception that they live and glow and reveal their inmost fundamental characteristics to us. What God has painted, that let us study, until we understand the truth that rays out from the features of the divinely-delineated men, the heroes and immortal spirits of old.

If it required the kindred spirit-nature of a Watts to express the spirit of a Browning by means of such alien elements as canvas and paint, how much more certain we may be that we see the invisible spirit of man—that of a Moses or of a David—rendered to us by the unerring touch of God. Who would have dared to call David "the man after God's own heart" but God Himself, who had penetrated to the depth of that Davidic nature, had seen below and beyond all the outward dress and sinful failings of the surface life the deep and essential likeness of the man to Himself? Who but God would have painted the grand old desert sheik as "My friend"? Or what biographer of character could have bridged the great interval between Moses the man of God, and Christ, and linked the ancient law giver in his eternal sitting to the Master-Artist with that Prophet whom the Lord thy God will raise up "like unto thee"? God saw into that indestructible similarity between Moses and Jesus which makes the biography of Moses a Gospel study. None but God could have affirmed of Joshua that the Lord his God was with him whithersoever he went. But this God knew. The great Companion-Champion revealed Joshua on the world-canvas of history, ever accompanied by Himself; and invisible as the marching of God at Joshua's side was, yet there it was, whether seen or unseen by mortal eye. And we who look on Joshua as painted by God see him ever with God at his side. It is not a wonder in the light of this revelation of the painting of God that every place where the sole of the foot of Joshua and the people trod was given to him. God as Victor was ever beside him.

Beautiful these pictures are, glorifying the originals in our thought; yet how appalling the faces of some, no less strongly drawn in Scripture, most opposite in character to those already mentioned. We catch sight of a lurid, angry face, lighted by the lower fire, when we read that

"Ahab came into his house heavy and displeased." Envious and grasping, yet disappointed in his greed, "he laid him down upon his bed, and turned away his face," sullen and defiant, "and would eat no bread!" Here is a sketch by other than mortal hand of the possible lapse of the human spirit. And with Jezebel procuring the stoning of Naboth, what a picture we have of a pair of guilty souls receding—ever to recede—from light and happiness and God! Lightning lights on blackest shadows are those that God throws on the abysses of a spirit in rebellion against Himself! Or in the New Testament, as in a shrine within a shrine of art, how shines the radiance of a St. John or the fervor of a St. Paul under the brush of Him who, having formed the eye, saw, and having planted the ear, heard.

Inspiration proclaims itself. We do not need to argue in its behalf or to fortify our belief in its truth by the additions of human learning or by scholarly erudition, although these have their place. Let us go into the gallery of God and study the forms of the men He has chosen to portray in their setting in the unfolding history of the world; let us see depicted on their faces their internal character as it stands out under the skylight of heaven's noonday beams, under the touches of the expressive workmanship of Him who made them, and we shall not need external helps to our belief. We shall so plainly see on those walls the lineaments of the human spirit in its greatness and in its littleness, in its weakness and in its strength, in its meanness and in its elevation, that the unexpected denial of a Peter, the moral frailty of a Pilate, or even the irrevocable treachery of a Judas, shall seem to us but possible aspects and conditions of our own souls.

Some of the Bible portraits—even those which are merely sketched, suggested in half-light—have power to stir, almost to terrify, our hearts because their inevitable destiny is so distinctly wrought out in all their features. Others assure us of a serenity and peace, a happiness and fruition, which lights their own brows with prophetic glory.

These emotions and convictions come to us in studying the biographies and character-sketches which God has so unerringly portrayed for us because His own hand held the brush, gave changeless pose to the subject, arranged the earth-lights and the heaven-lights, and with transcendent art laid the undying colors on the canvas of Holy Writ. One Artist paints manifold faces. He draws them in the setting of the old Assyrian and Egyptian civilizations, with the winged bull or the unsmiling sphinx and the pyramids in the background; He selects them from among roving shepherds under starry Syrian skies; or He shows them across the blue Ægean amid the arcades and pillars of classic Greece; or the holy faces shine, haloing the darkness of a Roman dungeon. We see pictures of those seen asunder in the olden time, and of a Stephen stoned while above him heaven's curtain involuntarily draws aside to show the radiant form of the Risen One standing to welcome the unbranded and jubilant spirit of His first confessing martyr!

We see all these and many, many more; but the supreme Portrait which God has painted for us men, His most glorious work, is that standing before which we exclaim, "We see Jesus!" Drawn in lines of super-human grace, how glows upon our human apprehension the Brightness of the Father's Glory, the Express Image of His Person! It hangs before the world not only the great Spirit's sketch of a human spirit, not alone as the divine Artist and the divine Subject, but as the Father's portrayal of His Son!

In the great Cathedral of Milan all the lights of that vast minster fall on one object, converge to one centre. From clear-story or from rose-window, from narrow slit in most obscure recess, from wider openings in transept or in nave, the light finds a path only to this sacred, light-attracting, light-reflecting object. It is the great silver crucifix hung amid the glories of the dusky cathedral. All those lights converge upon a Suffering Man! Every entering ray is swift to rest upon His visage more marred than any man, and on that form more marred than the sons of men. So in the great Bible gallery light converges to one Face and falls upon one supreme Portrait.

How could we have had the picture save for the delineation of God Himself? Here, then, is the one Object that should fix our gaze. All we need to reveal to us the everlasting glory of the invisible Face of God is in Christ, "the Image of God!" Let us take our stand before this august and loving

Face, and looking upon it, as the Holy Spirit illumines it to us, absorb the beauty and the glory, the sacred majesty, of its enthralling features and the intensity of the love which rays out of its matchless expression. Let us dwell upon it to the consolation of our souls. Divine consolation will follow true adoration.

Amherst, Mass.

RELATIVE GROWTH OF ROMANISM AND PROTESTANTISM IN THE UNITED STATES.

Rev. D. Dorchester, D. D.

MANY are the inquiries on this subject which come to me. There is so much pessimism in regard to it that I gladly make the following exhibits—all on reliable statistics.

I would not have any suppose that Protestants have an easy task on their hands. The Roman Catholic Church is so scheming and persistent, and concentrates her efforts with so much unity of purpose, that constant watchfulness and alertness are needed on our part; but with due effort and the Divine blessing this country is perpetually sure for Protestantism.

EXHIBIT I.

The Roman Catholic population of the United States compared with the communicants of the evangelical churches.

1870-1894.	
Roman Catholic Pop.	Evangelical Com.
1870 4,600,000	8,673,286
1880 5,367,330	10,005,963
1890 5,579,966	12,032,618
1894 5,866,648	15,317,948
INCREASE.	
1870-'94 4,306,648	8,644,662

The above are the official statistics from the year-books of each denomination. The gain in evangelical communicants from 1870-'94 was 4,337,904 more than the whole gain of Roman Catholic population.

EXHIBIT II.

In Exhibit I. we have the whole Roman Catholic population—which means their whole families; and, in this form, they are compared with the communicants of the evangelical churches. This is not a fair method of comparison; and yet, by this method, we have seen that there is a gain of 4,337,904 in favor of the evangelical communicants in the period named. To make the comparison just, the evangelical communicants should be multiplied by three (sometimes we have used $3\frac{1}{2}$), then we have the evangelical population to compare with the Roman Catholic population, as follows:—

Roman Catholic.	Evangelical.
1870 4,600,000	26,020,188
1880 5,367,330	30,197,889
1890 5,579,966	41,470,854
1894 5,866,648	45,953,844

Roman Catholic gain, 4,266,648; evangelical gain, 25,633,656; or 21,427,008 more than the Roman Catholic gain.

EXHIBIT III.

The Roman Catholics compared with the various Baptist and Methodist bodies.

Rom. Cath. Pop.	Baptist Pop.	Methodist Pop.
1870 4,600,000	4,691,768	7,497,156
1880 5,367,330	7,558,434	10,799,296
1890 5,579,966	11,183,907	13,767,828
1894 5,866,648	11,353,119	16,316,728

In this table we have all kinds of Methodists and Baptists, the communicants in each multiplied by three, so as to bring all on a common basis of comparison by population or adherents. From this table it appears that the Baptist population is 2,546,471 more numerous than the Roman Catholic, and that the Methodist population exceeds the Roman Catholic by 7,408,580.

Meirice, Mass.

EXALT THE CROSS OF JESUS CHRIST!

Rev. Theodore L. Cuyler, D. D.

A CERTAIN creed has recently been promulgated by an eminent and genial minister who is more distinguished for his brilliant and fascinating Scotch stories than for the depth and clearness of his theology. This amorphous production is presented as an ethical creed for the promotion of Christian living, and it is very good as far as it goes; but its author should bear in mind that true Christian living comes from a Christian heart that has been renewed by the Holy Spirit. While his new creed affirms the Fatherhood of God, it utterly ignores the divinity of the Lord Jesus Christ, and does not even mention the Holy Spirit; worst of all, it maintains a deadly silence in regard to the glorious central truth of revelation, the cross of Calvary! Brief as is the so-called "Apostles' Creed," it is dear to all Christendom because it contains the core-truths which this new formula strangely ignores.

The New Testament does present a beautiful and sublime system of ethics; it also presents a beautiful and heaven-born fabric of theology;

and they are interdependent. The Christ is a perfect Model for pure and holy living; He is the divine Teacher who reveals the thoughts of God to us. But He is more than our Model, He is more than our Master, He is our Saviour—"Thou shalt call His name Jesus, for He shall save His people from their sins." He came to earth to seek and to save the lost, and this could only be accomplished by the cross of Calvary. No example that He has set for us, however faultless, no teachings that fall from His lips, however sublime, could save the meanest soul that lies under the condemnation of sin. As I am a sinner, I must suffer as a sinner the punishment due to my guilt. But my compassionate Saviour—all glory to His name!—took my place, and suffered for me. He was bruised for my iniquities. He satisfied the claims of God's broken law. He made it possible that God might be just, and yet justify us when we lay our hands in faith on the head of our atoning Redeemer, and there confess our sins. He made it certain that we can be saved when our guilt is hidden in His wounds and our souls are cleansed by His blood. The creed of all true Christians, of whatever name, was condensed by our own Dr. Ray Palmer into just three lines:—

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine!"

Good Christianity means cross-bearing for our Master; good preaching means cross-lifting before the eyes of all men. "And I," said the loving Redeemer, "if I be lifted up, will draw all men unto Me." This does not refer to His final exaltation in heaven, but to His sacrificial death on Calvary. When He told Nicodemus that the Son of Man must be lifted up, He predicted His own crucifixion, and defined the great, single purpose of it to be this: "Whosoever believeth on Him shall not perish, but have everlasting life." How unwarranted is the assertion that Jesus preached chiefly a divine system of ethics, but did not make prominent the atonement, or the salvation of sinners by His cross! From the manger of Bethlehem every footstep of Jesus moves straight toward that cross; His whole earthly mission converges there. After the descent of the Holy Spirit on the day of Pentecost, the only Gospel that was preached was the Gospel of atoning blood. It was the keynote of the mightiest human preacher that ever trod our globe. Whatever else Paul omitted, he never omitted the "faithful saying," that "Christ Jesus came into the world to save sinners." When recalling his ministry among the Corinthians, he reminded them that he was determined not to know anything among them save Jesus Christ and Him crucified. In an ecstasy of self-forgetful adoration, he cries out: "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world!" Toward that cross his finger constantly pointed; beside it he loved to linger. And the central theme of the great Apostle has been the central theme of the greatest preachers the world has ever known. No story has such power to move, and melt, and change the hearts of men as the story of the cross. "No mother ever sang it over the pillow of her babe without tenderness; no child ever read it without a throbbing heart; no living man can peruse it with utter indifference; and no dying man ever listened to it without emotion." The cross will be remembered when everything else in the history of this earth is forgotten." My dear reader, in that solemn hour when you and I stand between two worlds, and when we reach that unseen and eternal world, no object in the universe will be of such infinite importance to us as the cross of our Lord and Saviour Jesus Christ.

Good old Gilbert Tennent—a preacher once famous in New Jersey—was missed on a certain Sabbath morning, after the close of the church service. His family went in search of him. They found him in a woods near the church, lying on the ground, and weeping like a child. They inquired the cause of his emotion. He told them that after preaching on the love of his crucified Saviour, he had gone out in the woods to meditate. He had got such views of the wondrous love of God in sending His Son into the world to die for sinners that he was completely overwhelmed. The glory of the cross seemed to smite him down, and to break his very heart, as it had melted the heart of Paul. He saw no one save Jesus only. A clear, distinct look at Jesus is what every sinner also needs to convict him of guilt, and to break him down. The preaching which melts hard hearts is Christ-preaching—cross-preaching—it wounds and it heals; it kills sin, and brings to the penitent soul new life. No other preaching so surely commands the blessing of the Holy Spirit. We ministers should find our highest duty and our holiest delight in simply lifting up the atoning Lamb of God before the eyes of our congregations. And nothing else can touch and fire the true believer like the vision of his crucified Saviour.

This was the favorite theme of my beloved old friend Spurgeon, who was the most successful preacher of our times. In his racy and pungent way, he once said to his divinity students: "When you see a preacher making the Gospel of the cross small by degrees, and miserably less until there is not enough of it left to make soup for a sick grasshopper—get you gone! As for me, I believe in the colossal—a need as deep as hell, and a grace as high as heaven. I believe in an infinite God and an infinite atonement—in an infinite love and mercy—and in an everlasting covenant, ordered in all things and sure, of which the substance and reality is an infinite Christ."

I am also fully persuaded that the most effectual antidote to the current skepticism, is to present the incarnate Son of God, and with the omnipotence of the Holy Spirit to press His claims. The crucified Saviour is the only cure for infidelity. Brethren in the ministry, cut that truth as with the pen of a diamond on your heart, and on your sermons! No skeptic can out-general you on that ground. If you can get him there, and hold him there, the cross of Christ may conquer him. Exalt the cross! God has hung the destiny of the race upon it. Other things we may do in the realm of ethics and on the lines of philanthropic reforms; but our main duty converges into setting that one glorious beacon of salvation, Calvary's cross, before the gaze of every immortal soul.

Brooklyn, N. Y.

The Epworth League.

New England District.

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THE PRESIDENT'S NOTE-BOOK.

Rev. Willard T. Perrin.

It was near the close of the pastor's last year. The League, in accordance with its excellent custom, gave a delightful reception to the new converts. It was a kind thought in the mind of the fourth vice-president, under whose direction the reception was arranged, to give the pastor a surprise. As many of the converts during his pastorate as were available were gathered, and quietly formed into a procession. The pastor and his wife were called to the platform. Suddenly the vestry door was opened. Two cornetists led the way, playing, "Onward, Christian Soldiers." The long line filed in, two by two, bearing transparencies, inscribed with such appropriate words as these: "Answers to Prayers," "Fruit of Personal Effort," "Saved by Grace," "We Live for Him who Died for Us." In the procession was borne a beautiful mahogany study chair as a gift to the pastor, while flowers and a volume of poems were presented to his wife. That scene will long live as an inspiration in the memory of that pastor.

Leaguers may do much by appreciative words and deeds to comfort the soul of their retiring pastor and stimulate him to renewed efforts in his new field of labor. Leaguers may also do much for the new minister by cordial words of greeting. Think how he will feel if a host of Epworth Leaguers, where he is sent as a stranger, shall each personally take him by the hand and assure him of their loyal support in his ministry! Try it, at the beginning of the Conference year. If your old pastor comes back again, he will not seriously object to the same sort of thing.

The International Convention.

Date: July 15-18, 1897.

Place: Toronto, "Queen City of Canada," capital of Ontario, and the educational, political, and social centre of the Province. Area, 16.2 square miles. Population, over 200,000. Healthy, comfortable, average temperature in July for fifty years, 67.61. A convenient street railway system. Over 1,000 acres in its parks. Splendid streets for bicycling. Its public buildings—City Hall, Parliament Buildings, University Halls, churches—some of the finest on the continent. A city of homes. Is without "slums." The average comfort of its people the highest. Well equipped with hospitals and asylums. Has 35,000 pupils in the public schools. Has 182 churches, and is the best Sabbath-keeping city of its size in the world.

Methodism is at the front in Toronto. It has the finest churches—37 in all—with 35,000 members. Methodism furnishes the mayor, the honorable Provincial secretary, senators, members of Parliament, professors, and other eminent leaders in Church and State. Here are located the headquarters of Canadian Methodism. Here is its great publishing house. Here are found the Epworth League, Missionary, Educational, and other general secretaries. To a Methodist Toronto is indebted for its finest public hall—the Massey Music Hall—and its best-equipped mission building—the Fred Victor Mission.

Charming excursions are possible for New Englanders. On the way they may visit Hoosac Tunnel, Saratoga, Lake George, Lake Champlain, Niagara, Lake Ontario, St. Lawrence River, the Thousand Islands, Lacine Rapids, Montreal, the White Mountains, Portland, and other points of interest.

The Convention promises to be the greatest gathering of Methodists ever known.

Its elaborate program includes great welcome services, famous lectures, practical department conferences, denominational rallies, mammoth open-air assemblies, glorious Sunday services, impressive sacramental observances, earnest evangelistic meetings. Missions, reforms, Christian citizenship and other living themes will be discussed by able thinkers and workers. Many of the leaders of the Methodism of this continent will contribute to the success of the Convention.

You hope to go? Congratulations! You fear you will not be able? Do not hastily give up hope. Expenses will be moderate. A transportation committee, of which Mr. Charles R. Magee is chairman, has been appointed by the cabinet of the First General District League. This committee will give definite information in due time. For general information write to the secretary of the committee of arrangements, Dr. W. E. Willmot, 37 Shuter St., Toronto, Ontario. Hope to see you there.

88 G St., South Boston.

PRACTICAL SUGGESTIONS FOR BUSY WORKERS.

Dept. of Mercy and Help

Rev. George H. Spencer,
Second Vice President.

"Inasmuch as ye did it unto one of these, My brethren, even these least, ye did it unto Me."

WHAT has your chapter done for the Epworth League House?

Has it done anything? There can be no question but the Leagues of the First General District—our Leagues—are morally bound to support this work in the old North End of Boston. Again and again our conventions have recognized the work as our work and as representing our Society. It bears our name. It is doing a grand work. It is in need. Will not the second vice-presidents take this appeal to heart? See to it that each chapter does something. Several of the chapters are enlisted already. All ought to be.

The rent (\$60 a month) should be entirely met by contributions of the League. The Boston City Missionary Society has requested us to assume this part of the expense. We have in convention "resolved" very strongly to support the work. Can we do less than relieve the City Missionary Society of this part of its burden? Let every chapter send one dollar or more at once to Rev. C. A. Littlefield, 36 Bromfield St., Boston.

There is more, much more, to be done when the rent is paid. The work at the House is so varied and extensive that new wants are felt constantly. Let me mention some of the pressing needs:—

Books and papers are always welcome. Chapters in the country where text-books in the public schools are not furnished free can help greatly by collecting and sending primers and first and second readers. These can be used in the evening schools. Religious papers are not greatly in demand, but all good illustrated papers and magazines—especially the *Youth's Companion*—can be used profitably.

All kinds of provisions and groceries, canned fruits, jellies, etc., are greatly in demand.

Sheets, pillow-cases, towels and similar articles of household use are also very much needed.

Baby clothes are in constant demand for little new-comers of nearly twenty different nationalities. There is no danger of an over-supply of clothes.

Second-hand clothing (good for something) is sold at nominal prices to the worthy poor. Keep a barrel on hand and be collecting all the time.

Shall we not begin at once to "help just a little?" Rev. R. L. Clark, the superintendent at the House, will gladly answer all inquiries and give details to those corresponding with him. Address him at 34 Hull Street, Boston, Mass.

Somersworth, N. H.

Dept. of Junior Work.

Rev. O. W. Scott,
Supt. Junior League.

School of Methods.

THE new superintendent of the Junior department of the School of Methods, Miss R. M. Chamberlin, introduced a novel and interesting "departure" at the February session. She secured the attendance of a regular Junior League, with its superintendent, from Somerville. A meeting was conducted according to the usual cus-

tom in the home church, and Junior ideas were introduced and illustrated before an audience of fifty Junior superintendents. At the close all present pronounced it the best and most helpful meeting ever held. Bishop Mallison was an interested listener. At the March meeting Rev. L. G. Horton, of Central Falls, R. I., treated the school to a racy and fascinating talk on "Why the Junior League Exists, and How it Succeeds." The closest attention was given the speaker. Mr. Horton is Junior superintendent of the New England Southern Conference and also of Providence District.

One Junior superintendent reports the holding of a Junior union meeting of Leaguers and Endeavorers with very happy results, the children being unusually active in testimony and prayer. This is suggestive.

"What Can We Do?"

If any superintendent is at a loss for novel and helpful ideas for Junior work, a careful study of "Junior Jottings" in the *Epworth Herald* will furnish material aid. For example, the report from Monmouth, Ill., March 13, shows one League's marvelous missionary accomplishments. At Terry, S. D., a mining camp, where there is no church building and no resident pastor, the 73 Juniors are "a most enthusiastic and aggressive lot, showing what can be accomplished when the surroundings are unfavorable." Another chapter of Juniors gave a reception to the older people of the church, rendering a nice program and serving refreshments. A certain League donated sixty "pounds" (not sterling, but avoirdupois) to an Epworth Home. Still another pledged \$5 annually for five years to the Methodist Hospital, Brooklyn, N. Y.

We could easily fill our allotted space with the record of the praiseworthy "doings" of our Juniors along all lines of social, religious, and mercy and help effort.

The Cabinet, at its meeting on March 2, displayed the most generous spirit toward the Junior department of the First District. Owing to the fact that the Annual Conferences would convene during the Easter recess, it was thought best to defer the annual Junior convention to a later date, possibly Monday, June 28. What say our Junior superintendents? Suggestions are invited.

Children are Starving!

Not in America, but in India. Two dry seasons, and consequently the rice crop has failed and millions of children are starving. Is it not possible for all the Junior Leagues to do a little for these famine-stricken people? Whatever you can do, send it to Mr. Edward M. Wheeler, Box 1404, Providence, R. I.—and do it quickly. Mr. Wheeler is the treasurer of the First General District League, and he will forward the fund to those who will carefully expend it for these famine sufferers.

Conversions reported to date among the Juniors are: South Manchester, Conn., 25; New Bedford, Pleasant St., 14; Brockton, Central Church, 8, South St., 10; Central Falls, R. I., 20; total, 77. We hope to receive other reports like these.

The Toronto Convention.

We hope that every Junior superintendent will bring the coming Toronto convention to the attention of their League, explain its object, and mention the date. It will be a great convention. Mrs. Smiley, our former superintendent, believes that Junior interests will receive more attention at Toronto than heretofore. Lift high the Junior banners!

Brockton, Mass.

THE SECRETARY'S DESK.

Rev. Luther Freeman.

THE Cabinet met in the committee-room, Wesleyan Hall, Tuesday, March 2. Nine members were present during the entire day. Rev. W. I. Haven and Mr. C. R. Magee, of the Board of Control, by special invitation, were present for a portion of the day. The various phases of our work were presented by the vice-presidents and carefully discussed.

The new of a more general interest in our

Epworth League Settlement.

at the North End of Boston, was felt by all. Rev. G. H. Spencer was instructed to co-operate with the managers of the Home in such plans as may seem wise to secure from the Leagues of the district at least the annual rent. This is one of the most effective lines on which our young people can work. A small contribution annually from every chapter would put our work here on an independent basis.

We wonder how many chapters know that valuable matter relating to Christian work among our young people can be furnished with no financial outlay for the local papers all over

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New England? Write to Rev. W. J. Yates, Rockville, Conn., for further information.

The Toronto Convention

came in for discussion, and a committee, of which C. R. Magee is chairman, was appointed to secure from the transportation companies the best rates possible. The committee is already at work. Through the HERALD information will be given to all. Toronto is eminently fitted to entertain this convention and New England ought to be well represented.

The Cabinet desires to recommend to the chapters

The Students' Volunteer Missionary Movement.

We urge the employment of volunteers and returned missionaries to keep this great work constantly before our young people. Every League convention should have an hour given to some phase of the missionary problem. The hope of the future is in the education of the young church of the present. The secretary will be glad to correspond with Leagues desiring special speakers.

A committee was appointed to consider the feasibility of holding simultaneous conventions in different sections of the district according to a plan referred to the Cabinet by the Providence convention. We hope this may be done. The annual convention can meet but a small portion of our constituency, but by this method the best help could be brought within reach of all.

The League at Newton Centre recently held a meeting with a program so interesting and profitable that we want to give others the benefit of it. It was called a "Dr. William Butler Night." In a series of papers, readings, and addresses we followed the life of this man whom God has so wonderfully used in planting two of our most flourishing missions. We were favored by having many charts, banners, and mementos kindly loaned us by Dr. Butler, which helped to make the program impressive; but any chapter can have the essentials. You need a map of India and one of Mexico on as large a scale as possible. A world map will be found valuable also. The information needed will be found in Dr. Butler's works, "The Land of the Veda," "Mexico in Transition," and "From Boston to Bareilly and Back." Dr. Butler's boyhood experiences, his conversion, early ministry, and providential coming to America, is the first topic to be discussed. Next, the strange way in which he was led to go to India and the opening there, should be reviewed. The story of the Sepoy Rebellion and Dr. Butler's refuge in Nynee Tal will interest every one. Study then the methods adopted and the marvelous growth of these forty years. Do not forget to repeat the story of the return trip to see the fruit of former years of service. "From Boston to Bareilly" is as fascinating as any novel ever written. The beginning and development of the work in Mexico is hardly less remarkable and may properly furnish material for a whole evening.

All of the books mentioned should be in every Sunday-school library in the church. If they are not there, let the Leagues see that they are purchased immediately. No chapter can carefully follow out this program without large profit.

Newton Centre, Mass.

Rev. Dr. W. S. Rainsford, in a recent address to college students upon "The Visions of Young Manhood," is reported to have given the following very excellent counsel:—

"All of you men before me have, at times, had visions, yearnings for something higher, something better. Give these yearnings full play. They boom the better, the higher, parts of a man's life. This quality of a desire for something better lies at the root of all progress. Solomon, wisest of men, has said: 'When there are no visions the people perish.' Use all of your faculties; if you do not, the unused faculties will wither and die. Let me give you this piece of advice; it is the most useful bit of knowledge I have acquired: Turn your back on knowledge in life save your best dream."

Cures Talk

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AN HONORABLE OFFICE ENDANGERED.

Rev. Frederick N. Upham.

IT is the presiding eldership of which we write. Recognizing its important and logical position in our Methodist Episcopal economy, believing that to a considerable extent the reasons which gave rise to the office still obtain, and seeing no better plan than the original one, if faithfully worked, we approach, not to attack, but to defend the office. Our present discussion has nothing to do with the question of an elected or appointed presiding eldership.

It is unquestionably true that in many of the larger Conferences, and among the stronger churches, there is a growing feeling that the eldership is *outliving its usefulness*. Surely the office is endangered to just the extent that this sentiment prevails. Is it that the men who hold these places are inefficient? We surely would not say that. They compare well with their brethren of the pastorate, and we detect no such prejudice against the pastors as yet. To be candid, it must be admitted that there have been instances where conspicuous fitness has not been the apparent reason for the appointment of a presiding elder, but the same has been true now and then in the case of a pastor. We note an improvement in the grade of men selected for this office in some parts of the church, within recent years. This is reassuring. It shows that the episcopacy recognizes the position as one of responsibility and honor, to be filled by *modera* men, who will work the office in all its great possibilities. Still the office is to an alarming extent disparaged by many of our best laymen, and thus it is endangered. Why is it?

One reason is that the districts are so large that any practical and careful supervision is in many instances impossible. Supervision that will render the supervisor a competent advocate of both churches and pastors before the Bishop—that is the chief design of the office. It is a sub-episcopacy. It is a necessity to our system in order that the impartial appointing power, knowing all the facts, may decide, or, as the Discipline says, "fix" the appointments. We hold that the way things are now constituted the supervision is reduced to a minimum in many cases, and the evidence brought into the Bishop's cabinet is too often only "hearsay" and of most flimsy consistency. It is not so always. Special study may be, and often is, given to strategic points, but it is unfortunate that these points are all too often the large churches, while the smaller ones apparently have little or no direct attention.

Thus far we have written of supervision only as it refers to the appointment of the preachers. There is a wider scope. How about directing the young ministers in their studies, talking with them in their parsonages, gaining their confidence, and helping them as only an older brother in the ministry can do? To do this is simply out of the question with our great districts. Several elders in New England have more than sixty appointments each. They are supposed to visit every one four times at least. Only by rushing day and night, cracking if not breaking the Lord's day, and hurrying on with unseemly haste, can this physical feat be accomplished.

Second, the presiding eldership is endangered because of the arbitrary boundaries of the districts. The basis of district adjustment seems to be the raising of the presiding elder's salary. It looks like this. So metropolitan cities are divided, a consequent loss of authoritative leadership is felt, and any united city movement made difficult, all to raise the "elder's claim." This is a lamentable fact.

We have suggested two principal causes for the present unrest. We think the churches are quite as much at fault as the authorities for this condition. A failure to understand the real purpose of the presiding eldership exists in all too many of our quarterly conferences. They pay their elder for actual services rendered their particular church, and often wonder how he has earned his money, forgetting that he is a general officer, and perhaps devotes ten times as much attention to some church where he receives one-tenth the salary. If the churches would say to the elder, "Come and see us soon after Conference and some weeks before Conference; hold yourself in readiness to give us advice if we need it; come any time if you want to; but spend most of your time in the smaller places, helping the younger ministers, opening up new work, being a district evangelist, pioneer and judge, then we will gladly pay

what is right, and it will come "not grudgingly, nor of necessity," then the danger will be largely averted.

Dorchester, Mass.

CINCINNATI CORRESPONDENCE.

"Loansville."

CINCINNATI has had a deluge as one of its early spring events. The flood came in instalments this year, and the papers say the river has gotten up so many times that it finds it hard to go back to bed. People living in the East End had the point of vantage in seeing the flood, riding in skiffs to their street-cars, open cars being used because they were higher than closed cars, with snow-plows attached to divide the waters. The big and little Miami Rivers and Mill Creek vied with the Ohio in destroying life and property, phenomenally heavy local rains converting them from peaceful little streams into rushing, swollen torrents that carried away bridges, houses, gardens, anything that chanced to obstruct their way. Adventurers who have been exploiting the flooded districts have found everything from an unclaimed house to an ice-chest and piano. Property has greatly depreciated in the bottoms on account of the continued high waters and real estate men have been discussing the chances of having the river front bought by the city and converted into a park. The flooded districts cover too large an area to make the plan very feasible, but even a small park on the river that would condemn tenements like Rat and Sausage Rows would be a great boon to the city.

Cincinnati is just on the eve of the close of the three weeks' meetings conducted by Mr. Moody at Music Hall. The Evangelical Alliance announced the fact of Mr. Moody's coming about the first of the year, giving the different denominations time to hold preparatory revival meetings in their churches. The Methodist campaign was patterned after the Epworth League Forward Movement of last winter, and provided for the division of the Cincinnati District into groups composed of three churches, each group holding three weeks' meetings that made a circuit of the three churches. But the topography of the district is so uneven that churches in the same group were often inaccessible—Trinity, for instance, to Price Hill, Clifton to Avondale. Some of the churches did not give the plan a fair chance, feeling no obligation to attend any meetings but their own. In other churches revival fires seemed about to kindle, but went out when the meetings were taken away to the next church in the group.

But the partial failure of the group meetings did not interfere with the success of the ten days' mass meeting when all the churches of the district united at Trinity. The success was chiefly due to Rev. E. H. Rust, D. D., the presiding elder of the district, to Rev. Madison Swadener, who led the evangelistic services, and to Rev. C. W. Guille, D. D., the pastor of Trinity, and host of the occasion.

Mr. Moody held his initial service at Music Hall the afternoon of March 3, signboards and street-cars tersely announcing "Moody—Music Hall," and the date. Mr. Moody won the favor of his first Cincinnati audience by telling it that it was three times as large as his first Boston audience and five times as large as his first New York audience. Music Hall has recently been remodeled till it looks like a very ornate opera house resplendent in yellow and white and gold frescoes, that glows under the light of myriad electric arcs. The choir of a thousand voices is offset by the sylvan stage scenery of the platform. Everything is still undimmed by Cincinnati coal smoke, and Mr. Moody is probably right when he tells his hearers that some of them come just to see the hall. Mr. Moody has had a pulpit in the daily press as well as at Music Hall, for all the special artists on the staff of the papers have sketched him, and columns of "Moody's Sayings" have been printed in addition to full reports of his sermons.

Mr. Moody probably learned wisdom from experience in Boston, for his sermons have been very free from invectives directed against church members, and there has not been enough depletion of the churches, since the meetings have been in progress, to predict that he will make religious tramps of their members. The bulk of his audiences has been made up of the people he announced at his first service he had come to preach to—people unreachd by the churches on the one hand, and by the Salvation Army on the other. It is difficult to forecast the results of Mr. Moody's stay in the city, but lasting good ought to come from the fact that he has set the preachers to studying his methods and the secrets of his success in reaching the people who ought to crowd the city churches as well as Music Hall.

St. Paul's Church is to suffer a loss that will be shared by the city in the return of Rev. J. M. Meeker, D. D., to Hackettstown, N. J., when the spring Conference convenes. Dr. Meeker says he goes East to escape the grippe, but it is rumored he goes to get rid of a touch of nostalgia from which he has suffered since he has been in Ohio, aggravated by the financial depression at St. Paul's that has necessitated the borrowing of \$5,000 on a mortgage and the reduction of current expenses. It has been so short a time since St. Paul's had the wealthiest congregation in the city, that it seems a pity some of its monied members did not foresee and provide against the present financial embarrassment. The church has always claimed the prerogative of asking for a transfer, but this year, it is reported, its committee will choose a man whose reputation has been made inside of the Cincinnati Conference.

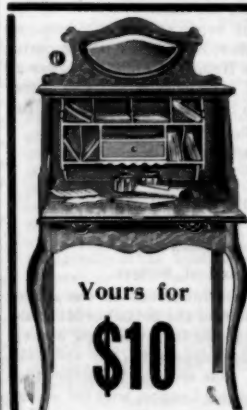
Cincinnati was favored in being one of the cities where Rev. William J. Brown, D. D., was booked by his itinerary to stay over Sunday. He preached on Walnut Hills and at Trinity, and on Monday morning addressed the preachers at Wiley Hall in the interests of City Road Chapel, and was their guest at luncheon at the Burnet

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House. On Tuesday night he delivered his first lecture in this country at Wesley Chapel on "England, the Foundations of her Strength," drawing a scholarly and fascinating sketch of the Elizabethan era. At the close of the lecture Dr. Brown was surprised at being asked by one of his audience if he had not written the lecture some twenty-five years ago. His affirmative answer explained a little discrepancy in his dates in placing the death of Elizabeth two hundred and seventy years ago. It struck Dr. Brown himself as very curious that, despite the fact that he had re-written the lecture several times, he had unconsciously been adding more than twenty-five years to the age of the Virgin Queen.

Rev. Frank G. Browne, D. D., arrives in the city the first of April to fill the vacancy on the staff of the *Western* created by the return of Rev. Dr. B. F. Rawlins some months ago to the Indiana pastorate, and by the withdrawal of Rev. Davis W. Clark as one of the department editors. Dr. Browne meets one important requirement for office in coming from the line of Hosiery circuit-riders, the unwritten law of the *Advocate* office now providing for an assistant from Indiana.

Miss Viola Craspey, who is known to all friends and patrons of the *Western Book Concern*, celebrates in April the twenty-fifth anniversary of her connection with the book depository, never having lost a day for weather or illness during the quarter of a century. The Concern is certainly to be congratulated upon her unbroken record of cheerful and valuable service.

The Conferences.

N. E. Southern Conference.

New Bedford District.

Taunton, Grace Church.—Rev. L. M. Flocken, of Summerfield Church, Fall River, gave an address before this League, March 24, on "The Spirit of the Age and the Epworth League." The pastor, Rev. E. F. Clark, distributed photographs of himself to members and friends at the prayer-meeting, March 25, as previously announced in the city papers.

Whitman.—The wish not only of the church but of the entire town was expressed by the fourth quarterly conference in unanimously requesting the return of Rev. O. E. Johnson for the third year. On Sunday, March 7, 6 were received into full membership from probation and 4 by letter.

Provincetown, Centre Church.—Three hundred were provided for at the turkey supper given by the men of the parish, March 24. Rev. W. P. Buck, the pastor, is very much beloved by his people and the community, and he will no doubt accept the hearty invitation to return for the third year. The work has prospered in his hands and a large number of adults prominent in the community have united with the church this year. Mr. E. Olin Snow was in Boston recently, a member of the United States Grand Jury. The Sunday-school, in charge of Mr. D. M. McKay, shows a steady membership growth, while Mr. Buck's Bible class is surprisingly large.

Chatham.—At the Epworth League business meeting, March 22, thirty-one new members were elected, after which a League social was held. The social was really a formal reception to the new members. Singing, recitations, and remarks by the president, Dr. F. A. Rogers, and by the pastor, Rev. J. N. Patterson, all contributed to make the recently-elected members feel the importance and advantage of their new relation. This League now numbers 145 and is an efficient force in church work. Their 6 o'clock meeting Sunday nights is a power for good and regularly empties its attendance of 150 or more into the 7 o'clock preaching service. A new organ has recently been purchased for use in the League room, and the room itself has been enlarged by the putting in of folding doors between it and the room adjoining. The church choir, about a month since, were presented with a set of new chairs by two liberal church members. On Sunday, March 7, 6 were received on probation, 2 of whom were baptized. At the fourth quarterly conference the pastor, Rev. J. N. Patterson, was unanimously invited to return for the fifth year; but while grateful for the honor, he stated that it was his intention to request another charge at the next Conference. He leaves a membership of over 160, nearly one-third of which has been added during the last four years. The tide is steadily running in favor of this church, and his successor will find great possibilities fronting him.

New Bedford, Allen St.—Rev. C. S. Davis is reported to have an invitation to serve Haven Church, East Providence, for the next Conference year. They desire to build a new church, and have a fund on hand with which to begin. The many friends of Mr. Davis will learn with regret that his family is again afflicted with diphtheria, but it is hoped that the attack will prove very slight and not spread. Miss Ruth is the sick one. She is remarkably bright and stands high in her studies.

Wellsfleet.—Miss Grace E. Chipman, a member of our church in Sandwich and county president of the W. C. T. U., gave an address in this church, Sunday evening, March 28.

Sagamore.—An interesting series of meetings has been held here the past two weeks. The

pastor, Rev. E. E. Phillips, has had valuable assistance from his sister, Mrs. A. J. Lawrence, of Boston, and Rev. C. S. Thurber, of East Falmouth. Although the attendance has not been large, the results have been very gratifying, a number of young people having started in the Christian life. The good work continues.

Sandwich.—The Epworth League gave a "Current Events" social, under the auspices of the Literary and Social departments, March 25.

Falmouth.—The burial of Rev. W. H. Stetson, who died in Providence, March 14, took place here, and was conducted by Rev. C. N. Hinckley, the pastor.

Cataumet.—Mr. D. D. Nye, at the fourth quarterly conference, was again elected both steward and recording steward for the 31st time. He asked to be excused from further service as recording steward and it was granted, but his long and faithful service is much appreciated. Rev. J. E. Duxbury was unanimously requested to return for the second year. There is a rumor here that he may not return.

Orleans.—The old doors in this church were closed the last week in February and will never be opened again. The main entrance is now through the tower, adding much both to the convenience and appearance of the building. The edifice is having a thorough overhauling, and is to have a set of memorial windows of stained glass. Rev. G. O. Thompson is pastor.

Bourne.—The annual collection for Conference claimants was taken Feb. 28, amounting to \$45, which is fifty per cent. in advance of the apportionment. The people had already given \$64 to a member of this Annual Conference (made helpless by illness), making the above seem the more remarkable. The pastor, Rev. R. E. Schuh, preached on the subject before taking up the collection. In addition to his many other public duties Mr. Schuh has been teaching for a week or so in the high school in place of the principal who was called to New York by the fatal illness of his father. Mr. Schuh's address on "Socialism" before the New Bedford "City Pastors' Union," Feb. 22, has excited great interest and he was invited to address the Union again at a special meeting, March 15.

Rev. Dr. Morrison, when visiting President McKinley, invited him to visit the beach of Buzzard's Bay as his guest, and the President said he should be pleased to do so. The genial Doctor expects him.

Taunton, First Church.—The Weir correspondent of the *Taunton Gazette* recently wrote: "The Rev. Geo. W. King delivered a very instructive and interesting sermon at the First M. E. Church last Sunday. Rev. Mr. King has made a host of friends in this section who will be sorry to have him depart." Prominent members of this church say that the church was never in as good condition as now.

North Dighton.—Rev. G. A. Sleson is expected to return for the second year of service.

Eastham.—Rev. William Kirby has had a pleasant two years of service on this charge and was unanimously invited to return for the third year.

Middleboro.—"The New Obedience: A Plea for Social Submission to Christ," is the title of Rev. W. Bayard Hale's new book now in press. His views—according to advance sheets—are quite as pessimistic about Christianity as about the "sects." He has grave doubts "whether Christianity is to be hereafter for the world a myth, a fable, a dissolving superstition, or the wisdom and power of God for the salvation of the race of men."

Fall River, First Church.—There was a large attendance at the regular monthly meeting of the Epworth League, March 15. The president, William S. Davis, was chosen to represent the League in the selection of two delegates to attend the International Convention at Toronto in July. A book social followed, in charge of Mrs. Samuel Wood, third vice-president. Rev. Dr. Benton, the pastor, was in New York recently in attendance upon a meeting of the Missionary Committee of which he is a member.

Fall River, Quarry St.—Rev. H. A. Ridgway, pastor, has been assisting Rev. S. E. Ellis, of Fairhaven, in special services.

Yarmouth Camp-ground.—A meeting of the directors was held here, March 8. Mr. Isaiah Snow is in charge of the grounds.

Bourneville.—The death of Mrs. Abigail Woods at the age of 94 years, removes a much-respected member of the Sagamore church. She was converted under the preaching of Rev. Benjamin Haines in the Sagamore M. E. Church nearly fifty years ago. Rev. E. K. Phillips, her pastor, conducted the funeral.

Berkley.—The license vote now stands 71 against, 3 for, license. The King's Daughters of the Central Church, Taunton, gave an entertainment here in aid of this church, March 18.

Acushnet.—Rev. H. H. Critchlow delivered an able address at the neighborhood convention held in Mattapoisett in March.

Taunton, Central Church.—The Woman's Foreign Missionary Society gave a musical and social entertainment at the parsonage, March 24. Refreshments were sold for the benefit of their funds.

The Five-Year Rule.—"How does the five-year limit work?" is a question that was asked of the Conference Minutes the other day, and the following results, after some labor, were disclosed: There are in this Conference 112 effective preachers, and their record from 1888 to 1896 inclusive shows that 18 have had five-year, and 37 have had four-year, appointments. According to districts the figures are: Five-year—Norwich 5; Providence 7; New Bedford 7; Sagamore 9. The above show that nearly fifty per cent. of the appointments extending beyond three years is to be found in this year's record. The trend toward the five-year limit is marked. It is also significant that the most important charges are now trying the new rule. As a matter of interest it ought to be stated that Rev. Jacob Betts has had three appointments in this Conference, two of which have been five-year appointments. KARL.

A SLIGHT COLD, IF NEGLECTED, OFTEN ATTACKS THE LUNGS. "Brown's Bronchial Troches" give immediate and effectual relief.

Norwich District.

South Manchester.—Many who desire to attend the sessions of the Annual Conference at South Manchester, Conn., are writing the pastor, Rev. J. S. Wadsworth, regarding board and lodgings. He wishes to say to all such, that, as the place is distinctly one of homes, it is impossible to obtain accommodations for these persons in boarding-houses. Homes have been generously offered for the entertainment of the ministers, but these homes are not open to "boarders." The Oxford Inn will be open during Conference week, with first-class conveniences. Sixty guests can be accommodated at \$2 per day rates. No rooms without meals can be had there. Cowles Hotel at Manchester, one mile distant by electric road, will accommodate forty persons at \$2 per day. Persons desiring rooms should correspond with Geo. W. Ferris, South Manchester. A restaurant for the accommodation of those coming only for the day will be found at Cheney Hall. It will be called the Conference dining-room. Breakfast and supper, 25 cents; dinner, 35 cents.

The Conference directory is in the hands of the printer, and will soon be issued. A daily edition of the *Manchester Herald* will be published. It will be sent postpaid to subscribers for the session for 30 cents. Subscriptions can be had at the price of any local church or sent the publisher, Elwood B. Ellis, Manchester, Conn.

Some improvements are being made at the parsonage. A new bath-room is being fitted up. April 11, a union service will be held in the church, the Centre Congregational Church joining the Methodist, and Rev. Thomas Simms, of Illinois. The most cordial spirit of fraternity is manifested throughout the town.

Rev. J. S. Wadsworth and wife have recently had as guests Judge Richard Yates and wife, of Illinois. Together they took a short trip to New York and Washington. A very pleasant meeting was had with President McKinley and ex-President Harrison.

Grace Church, Westerly.—The year now drawing to a close has been an excellent one to the church in Westerly. Large and interested congregations have been in attendance, and the blessing of God has attended the efforts made to build up the church. During the year the most of those received as probationers in the revival of the preceding year have been admitted into full membership. Special meetings have been held in February and March, in which many have come to God. On the 7th of March thirteen sought Christ in the morning service; on the following Sunday over sixty presented themselves as seekers of the Lord. Many others also took a similar stand in the other services that continued daily for over three weeks. The members of the church were also much quickened and blessed. Old People's Day was duly observed and proved to be of great interest and profit to a large number of venerable saints who were taken to and from the church in fine carriages through the munificence of the department of Mercy and Help of the Epworth League. The singing of the old hymns to the old tunes reminded these aged ones of earlier days, while an appropriate sermon was apparently greatly appreciated by them. A special series of six Sunday morning sermons called out large audiences and secured an increased interest in practical Christianity, particularly in the Epworth League under whose auspices they were prepared and delivered.

Some old debts have this year been disposed of through the bazaar held by the Ladies' Aid Society and an "Experience Social" given by the Epworth League. The outlook in this wide-awake church is good for aggressive and successful work, especially with the revival of those great industries upon which the people of Westerly depend for a livelihood and for the support of the church. The past year has been an unusually hard one in matters industrial. The prospect, however, is improving, and the people are hopeful and of good courage. At the fourth quarterly conference the return of the pastor, Rev. W. J. Smith, was requested for the third year by a unanimous vote.

Putnam.—For three years the present pastor, Rev. W. Lenoir Licens, and the people have labored together harmoniously and successfully, utilizing all the resources available in the constituency of the church. The Sunday-school, un-

der the direction of Mr. E. C. Wood, of Thompson Bank, is a model in faithfulness and good work. The Epworth League, Mr. F. M. Bennett, of First National Bank, president, numbers about 100—60 Seniors and 40 Juniors. The Juniors were organized by the present pastor, and are superintended by Mrs. Hood, but expect to change this spring. Miss Jessie Nichols has been selected to continue the work. The spiritual work of both departments is carefully guarded and helpful to the church.

The new church enterprise still demands attention, and completion is needed and hoped for at the earliest possible date. The present edifice has been renovated and changed during the present pastorate for convenience and comfort. One constant factor of the church is the music under the faithful and efficient leadership of Mr. J. S. Inman, to whom, on a recent occasion, the pastor, in recognition of such service, presented a beautiful baton.

Burnside.—The return of Rev. J. McVay at the last Conference was unexpected, but the year has been one of harmonious and steady work. At the fourth quarterly conference his return for another year was requested. This action was not merely a formal unanimous vote, but was the hearty desire of every member of the body. This expression of good feeling and appreciation is creditable to all concerned and gratifying to all friends of the church and pastor.

Personal.—It is rumored that Rev. Jacob Betts is to have charge at Putnam next year. This is not an advance in position or salary, but will be an opportunity for grand work in developing the church enterprise in this place, which for awhile has been necessarily dormant. Y.

Maine Conference.

Lowiston District.

Berlin, N. H.—The Minutes of '96 report a deficiency in the pastor's salary. The Ladies' Aid Society have paid, since August, all but \$15 of that deficiency and the stewards wait for the balance. Besides this, the receipts this year are nearly 75% ahead of last year at this same date. Those who choose, can change the Minutes to read—no deficiency. This statement is due the church, in consideration of its efforts. Rev. F. C. Potter, pastor.

Augusta District.

Madison.—The year is closing very prosperously. There are good congregations, and a good interest is manifest in all the meetings. Rev. H. Chase preached two very helpful sermons, Sunday, March 21, and baptized 4 persons.

Mercer.—The church is in a flourishing condition. Revival meetings were held in February resulting in a special uplift to the church. At Farmington Falls Mrs. Joanna Hamblin, a member of the first class ever formed here and the oldest member of the church, died the past winter. She was an estimable woman of great spirituality.

Livermore and Hartford.—Rev. C. A. Brooks is closing his five years' pastorate. It has been five years of constant revival, and the good work is still going on. About 300 have given good evidence of being converted, and nearly one-half of that number have joined the church on probation and in full. Some have joined other churches, some have gone away, and some have died. Over \$2,000 have been expended on church property. Eleven have been baptized during the winter, others are to be. There are 110 regular attendants on class-meeting. Presents have lately been made the pastor and family consisting of three friendship quilts, a nice chair, and other valuable articles.

Industry and Skars.—This charge remains in about its usual condition in interest and work. A number have been converted and some have been reclaimed during the present pastorate. Improvements have been made on the parsonage and some other changes are needed. Rev. A. B. Staples has enjoyed his field of labor

(Continued on Page 13.)

A Chapter on Colds

SIMPLE PRECAUTIONS THAT MAY PREVENT SERIOUS CONSEQUENCES.

The Danger of Neglecting a "Common Cold."
Serious and Often Fatal Maladies may Result from Carelessness.

From the News, Harrisonburg, La.

In most instances colds are the result of imprudence or a lack of forethought. Even in cases where a sudden change in the weather or an unavoidable exposure is responsible for the first slight cold, fresh and more severe colds may be avoided by observing a little care. But "a mere cold" is such a common thing and causes so little inconvenience that notwithstanding all previous experience we neglect to take the most simple precautions, in the way of wearing suitable clothing, the avoidance of draughts, etc.

One should always bear in mind the necessity of exercising a constant vigilance to avoid catching cold. When the temperature in the house is higher than that out of doors, never go out without putting on an additional wrap. Never sit in a cold room even though you do not feel chilly. And it is better to suffer a little discomfort from wearing heavy underclothing than to run the risk of a chill.

The following letter from a lady in Sicily Island, La., graphically illustrates the distressing consequences that are liable to follow a simple cold.

"In February, 1896, I had a severe cold which settled on my lungs, resulting in a serious cough. My appetite failed, and I became so weak that I was scarcely able to walk across the room. I weighed only ninety-four pounds, and had

given up all hope of recovery when I happened to read an article in a newspaper describing some cure effected by Dr. Williams' Pink Pills, and concluded to try them.

"I commenced using them, and before I had taken half a box I felt like a new creature. My appetite was restored, my cough grew less, and I was able to sleep soundly at night, which I had been unable to do for months before.

"After taking two boxes of the pills I was weighed again and to my astonishment my weight was 113 pounds, a gain of 19 pounds. Previous to taking the pills I had suffered with cold hands and feet, but now have no trouble whatever from that source.

"I can truly say I am now in better health than I have been for years. The effect of the Pink Pills is wonderful, and I can recommend them in all cases of debility and weakness.

"MR. A. L. STAFFORD."

Dr. Williams' Pink Pills contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing remedy for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effect of grippe, palpitation of the heart, pale and sallow complexion, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post-paid on receipt of price, 50 cents a box or six boxes for \$2.50, by addressing Dr. Williams' Medicine Company, Schenectady, N. Y.

Ayer's Sarsaparilla is

GOOD

for all diseases that have their origin in impure blood. It is

BETTER

than other sarsaparillas, better made, of better ingredients and, by better methods. Its record of cures proclaims it the

BEST

The Family.

THOUGHT ETCHINGS.

George Bancroft Griffith.

Good for Evil.

On clouds that strive to dim its light
The sun still pours its glory bright;
So in our treatment of a foe,
A smiling, gen'rous front we'll show!

Trouble.

Through trouble, with surprise we find
The soul is lifted high,
As birds against a gentle wind
More easily can fly.

Encouragement.

The soul expands, light fills our eyes,
We grow more gen'rous, just and wise,
And sweet is unsought word of cheer
That floats like music to the ear!
A glad surprise, and God's own way
To glid with hope the darkest day.

East Lempster, N. H.

Thoughts for the Thoughtful.

"And Duty opens wide the door
By which Love enters free,
The Love whose rule is largest life
And purest liberty."

It is a part of my religion to look well
after the cheerfulness of life and let the
dismal shift for themselves. — *Louisa M. Alcott.*

There is such a thing as putting ourselves
in the way of God's overflowing love, and
letting it beat upon us till the response of
love to Him comes, not by struggle, not
even by deliberation, but by necessity, as
the echo comes when the sound strikes the
rock. — *Phillips Brooks.*

We may not move through the dark con-
tinent of Africa, a living sunburst of God's
truth and glory, as did Livingstone. We
may not be asked to lie in a prison, as did
Judson, to testify that we desire God's will
to be done by us and in us. But we have
some money to give, some heart-prompts-
ings to compassion, some insight to see
where aid is needed, some ability to pray.
Are these all and ever at the disposal of the
Master? — *S. S. Times.*

Oftentimes the little things you do don't
seem of much account. But they are. One
spring morning a little boy planted a single
seed in a bank of earth. It grew, budded,
and blossomed into sweet blue violets un-
seen by the child planter. It also seeded,
and the seed fell out upon the bank of
earth, and the next spring more violets
grew; and so for years, increasing every
season. The boy, grown a man in a foreign
land, desired to visit his childhood's home.
When he saw the bank of violets he re-
membered how, years before, he had plant-
ed there a single seed. "Can it be," he
said, "that all these have sprung from the
single seed I planted? I will never waste
a single seed." — *English Exchange.*

There was a chance for loving service; my idle
hands were slow.
There were messages to carry; my feet refused
to go.
There was place for words of kindness, and time
for songs of cheer,
But I left them all unspoken till there was none
to hear.
Yet I called myself a worker with Him who died
for men,
Nor knew I had denied my Lord, and pierced
His heart again.

— *Annie M. Libby.*

Prayer is the breath of the spirit that is
in harmony with God. Learn the condi-
tions of effectual prayer, and conform to
them just as you obey laws of gravitation,
of electricity, of physical life. Daily see
that the life aim is right and high; that
the ruling desire of your heart is toward truth
and love; that the will is set with immov-
able fixedness on righteousness; that the
words and deeds of daily life are in the di-
rection of and in harmony with aim, desire,
and purpose, and that you trust in the God
revealed in Jesus Christ and abiding within
you. Rest in Him. Talk to Him. Wait in
silence before Him. Let your whole life of
business, of hard labor, of social intercourse,
of recreation, of intellectual, artistic, sci-
entific, professional service be in harmony
with this doctrine of prayer — this life of
prayer. — *Bishop Vincent.*

When Nelson signaled from his flagship
to every man in his fleet, "England ex-
pects every man to do his duty," it did not
mean the same to all. To the captains it
meant that they should do their best as
commanders; to the marines that they
should do their best at the guns; to the
sailors that they should do their best in
sailing the ships; to the cabin-boys that
they should do their best as messengers.
Every one succeeded who did the best
he could. Success is not a question
of talents, but of doubling them. It is not
a question of present position at all, but of
making the most of one's self. Over both
departments of your business, the earthly
and the heavenly, in each of which you are

called upon to glorify God and do good to
men, write high above the entrance door
this significant motto: God expects every
man to do his best. — *Rev. G. B. F. Hallock.*

In looking at the stars through a great
telescope, it is necessary first to put out
every light until you are left in total dark-
ness. Every light sets the air in motion, and
disturbs the focus, and blurs the vision of
the stars. How often our vision of God is
blurred and dimmed by the flames of self-
consciousness and sordidness that float
around us! How many times we have to
put out the light of self-seeking, earthly
ambition and false pride of position in order
to look upward, and in the clear still air
know whither God's lights are leading us
and what God will have us to do! — *W. H. P. Faunce.*

"THE TIME IS SHORT."

Mary A. Sawyer.

FILLED with an intense enthusiasm to
do her part in the work of life was
Lucy Lane, as she walked home from a
League consecration meeting one evening
in September. It had been a meeting of
unusual devotion, and the deep solemnity
of it had sunk into her heart. What could
she do, she wondered, to prove her fellow-
ship with those whose lives were full of
love for Christ and desire to do His will?
"What can I do?" she asked herself
again and again. There was so little to do
in her quiet village home, where there were
but few really poor people.

It was upon helping the poor out of their
poverty that her thoughts chiefly dwelt.
That would be work indeed, she felt, since
it was among the poor that Christ Himself
lived and labored. Yet if there were but
few of them in her town, and those few
were cared for by the town authorities and
by the ladies of the missionary societies,
how was she, Lucy Lane, to work among
them?

The question kept her awake far beyond
her usual hours, and when she awoke, it at
once presented itself. She carried it about
with her for several days. There seemed
no answer to it. And then, somehow — she
never knew exactly how — it occurred to
her that she ought to fit herself for the
field of foreign missions.

Yes, she said to herself, she was the right
one to go. She was young, she was strong,
she had never had a day's illness, and she
should not dislike a long journey. They
would miss her at home, but Sarah was
twenty, and Fanny seventeen, and they
could take her place. The boys would miss
her the longest, she thought, with a com-
passionate sigh for them.

And mother? Her lips quivered, as she
thought of her. "She will miss me," she
sobbed; "but mother is a Christian, and she
knows that some one must go. And
father? Yes, father will miss me. But
father is used to making sacrifices, and he
will give me for the Lord's work."

Aunt Hetty? No, there, at least, would
be one member of the household who could
not miss her. Poor Aunt Hetty! No won-
der she was fretful and impatient, she
thought. Why, she had not left her room
for two long years, and the doctors all
agreed that she might not — nay, in all prob-
ability, never would — leave it. Poor Aunt
Hetty! No, it was no wonder she was fret-
ful.

Lucy liked to turn her plans over and
over in her mind before she spoke of them
or asked advice about them. Several days
elapsed, therefore, before she decided to
broach her desire to her mother.

Meanwhile, in her spare moments, she
looked over her clothing and made a list
of what she would need in a different cli-
mate. She was not altogether happy, she
found. Home was very dear to her, and it
would be hard to leave it, and hard to leave
her native land. The frequency of her
tears surprised her. "Do all missionaries
feel as I feel?" she asked herself. "Are
they all driven to it by a sense of duty?
They ought to be glad to go. I ought to be
glad to go."

It distressed her that the thought of
leaving the dear, familiar scenes of her life
gave her such keen pain. "Am I a true
soldier of Christ?" she reproached her-
self. "Nay, for soldiers obey orders with-
out protest, and here is my whole nature
protesting." A scrap of verse comforted
her when these waves of feeling swept
over her: —

"Do thy duty, that is best;
Leave unto thy Lord the rest."

"He will be with me; I shall not be
alone. He knows; the dear Christ loved
His mother; He will never leave me nor
forsake me." Thus she tried to overcome
her distress. And, little by little, as she
thought of the work and the courage
it required, her conviction grew that

strength would be given to her as she
needed it.

She rose, one morning, with the inten-
tion of talking the matter over with her
mother before nightfall. She would broach
it during the morning, she thought.

Soon after breakfast her mother came
into her chamber. "I hope you have not
anything very pressing on hand for today,
dear," she said, "for our neighbors, the
Burnetts, are in sore trouble, and I must
go over at once."

"Why, what has happened?" cried
Lucy. "Is any one ill?"

"Mr. Burnett has had an apoplectic at-
tack, he lies near death, he can live but a
few hours," replied her mother, gravely.
"So I must leave you to attend to the
housekeeping and —"

"Oh, yes," interrupted Lucy, "I'll see to
everything. Do hurry, mother. Let me
get your bonnet."

"It is downstairs," opening the door. "I
have given Dorcas all the directions for
dinner, but she will need your help about
the pudding. And you must be patient
with Aunt Hetty, dear. It is one of her
bad days."

A look of deep concern came over Lucy's
face. One of Aunt Hetty's bad days! Who
but patient mother could live through it
without many a flash of temper? Not she,
certainly.

Her mother looked back once as she
hastened across the street. She smiled en-
couragingly, and Lucy sent back an an-
swering smile. "I'll try," she thought.
"I'll think of mother, and try to bear
everything."

She went at once to her aunt's room.
Closing the door softly, she crossed the
room and stood beside the bed for a mo-
ment.

"Open the other window. Shut that
one. Close those blinds. Don't stand
there gaping at me. Why are you here,
anyway?" said her aunt.

"To see if you need anything. Mother
had to go out."

"Had to! that's likely! But there, her
own sister might lie here and die without a
soul near her. And she'd think she was
doing the Lord's work if she was tramping
round the town begging clothes for poor
people. That's her Christianity! Now
mine is just the opposite. Take care of
your own folks, I say."

"And so does mother," thought Lucy,
repressing the words with much difficulty,
in her indignation.

She attended to the windows, and then
she sat down beside the bed. She won-
dered what she could offer to do, what she
might say. For a few seconds she sat in
silence. And then she hazarded a timid
observation.

"I am afraid your head aches," she said.

"Perhaps I could bathe it with —"

"Bathe it! Slop my head with water!
Do go away! Go downstairs. Let me die
in peace. Go! go!"

Obedying her mandate, Lucy left the room.
Sitting down upon the stairs, she wondered
what she could do to amuse or cheer her
aunt. Any offer to read aloud would be
peremptorily refused, she felt. Singing
would meet the same fate. Chess, back-
gammon, any game — no, they were out of
the question, if Aunt Hetty's headache did
not disappear.

There seemed but one thing open to her;
she wondered she had not thought of it in
the early summer; she supposed it was be-
cause Aunt Hetty had so little desire for
the company of her nieces and nephews.
So, running down stairs, she went out into
the sunny garden. In a few moments she
returned to the house with her hands full of
nasturtiums and asters. She took them
into the dining-room and arranged them in
a large glass dish, chosen thoughtfully
from among her mother's choicest pieces.
Then, standing off and looking at them, she
felt her spirits rising. "I'll creep softly
into the room, and put them on the centre-
table," she thought, "and then, when she
opens her eyes, she cannot fail to see them.
And," with another approving glance,
"they will surely make her happier. God
made them for our happiness. Surely, oh,
surely, she will like to see them."

Taking them upstairs, Lucy was enabled
to carry out her project. To all outward
appearance her aunt was asleep.

Outside the room without having been
detected and ordered to take them away,
she again sat down upon the stairs. "What
do people do to cheer invalids?" she
questioned. "Nervous invalids, I mean,
like Aunt Hetty, who never wants any of
us about her. Well," with a sigh, "we are
a noisy set, I acknowledge. We haven't
considered Aunt Hetty, I fear."

After a time it occurred to her to go

down into the kitchen and make inquiries
about her aunt's midday meal. Dorcas
looked over her shoulder as she entered her
domain. "Your mother won't be home
till afternoon, and, maybe, evening," she
said. "He's living still, and the family's
takin' on dreadful — so Jimmie Patch said,
as Jane sent over word by just now."

"Poor man!" answered Lucy. "How
sorry I am for them! I wish I could do
something for them."

"I guess you'll have your hands full, if
you've got your Aunt Hetty on 'em," said
Dorcas.

"Aunt Hetty! Oh, yes! What did
mother say she would have for her din-
ner?"

"Chicken broth. It's cooking — it'll be
ready."

"What does she want with her broth, I
wonder? She likes a nice dessert, I
know."

"Your mother said you would see what
she wanted, and tell me. Hasn't she told
you?"

"She is asleep. No, she didn't tell me.
But, Dorcas, I think she'd like a surprise —
something she hasn't had for ever so long.
What can we make?"

"What can I make?" asked Dorcas.

"What can I make — I? Why, nothing,
without your help. Tell me just what she
has had lately."

Dorcas enumerated several articles of
food.

"All good, but all a little too plain for me
today," said Lucy.

She went over to a shelf, where were two
or three books and a Farmer's Almanac,
and, selecting one, turned its pages rapidly,
until she came to the heading "Desserts."
For a time she read in silence. Then,
looking up, —

"Have we any bananas, Dorcas? And
oranges, too?"

"Both."

"Then I — or we — will make banana
float. I know it will be delicious. Aunt
Hetty will be sure to like it, and it is so
simple — only a soft custard and a little
mound of banana-gelatine-jelly — that it
cannot hurt her."

"Miss Hetty likes soft custard, and she
likes bananas, but whether she'd like the
both of 'em together, I don't know."

"We'll try. It won't take long. I'll
leave the gelatine in soak for a half-hour,
while I run upstairs. She may be awake
and wanting something."

Cautiously reconnoitering through the
crack in the door, which she had purposely
left ajar, Lucy saw that her aunt was
awake, and that her eyes were fastened
upon the brilliant yellow nasturtiums and
the pure white asters.

They had a tender gleam in them, Lucy
fancied, and for a moment she thought of
entering the room. Then, as she afterward
said, a sudden intuition came to her, and
she went down to the parlor, returning
quickly with her violin in her hand.
Sitting down upon the stairs, she drew the
bow over the strings softly for a few
moments, and then, beginning with "Annie
Laurie," she played two or three of the
old and loved tunes of her Aunt Hetty's
youth.

Peering again through the crack at their
close, she saw that her aunt was lying
quietly upon her pillow.

"I wish I dared go in, but I don't. I'll
wait five minutes."

She opened the door softly at the end of
that period, and went to her aunt's side.

"Is your head better now?" she asked.

"Yes," without removing her eyes from
the flowers.

"It doesn't ache so badly?"

"No, it's almost well. You needn't stay.
Young folks don't like to stay with sick
people."

"That is only because they don't know
what to say to them or do for them."

"You needn't stay," repeated her aunt.

"I'll ring the bell if I need you."

Lucy saw that she was dismissed, but she
could not resist the temptation to leave a
kiss upon her aunt's forehead. Then, with
crimsoning cheeks, she softly left the room.

"Poor Aunt Hetty!" she thought, as she
ran downstairs. "We girls have neglected
her because we fancied she didn't like us.
And she is fretful a great deal of the time.
Still, we might have tried to make her like
us about her. And," with a sigh, "we
needn't have thrown all the care of her, or
most of it, when she hasn't needed a
nurse, upon poor, patient, uncomplaining
mother."

The afternoon was drawing to its close.
September days were so short. Lucy
sighed, as she sat by a window in her aunt's
room. Life, too, how short it was! Joy in

that darkened house across the street but yesterday, and today weeping and sorrow. A verse of Scripture came to her while she was thus thinking: "Brethren, the time is short." From those impressive words her mind reverted to her aunt. Her life—would it be a long one? How could it be? "The time is short."

"Then I must improve every moment of it," thought Lucy. "I mustn't let Aunt Hetty live another night without telling her that, deep down in my heart, is a real, true love for her. Poor Aunt Hetty! Perhaps she is starving for our love. She used to pet us and love us. It is only suffering that has changed her. She longs for kind words and little attentions from us, I dare say. Well, she will have them from me, from this time until I leave home, and by then the other girls will be used to running in and out of her room as we used to do when she first became ill."

Lucy kept her text well in mind during the week that followed: "The time is short." But, though the trouble in their neighbor's family necessitated her mother's frequent absence, and she gladly took her place in her aunt's room, she could perceive very little alteration in her manner toward her. Flowers, dainty desserts, music, alike passed without comment.

At the close of the week Lucy again sat by the window, and again her meditations were upon the brevity of life.

"What if I were never to see one of my loved ones again?" she said to herself, sadly. "Missionaries seldom have vacations. Five years at least must pass before I can ask for leave. Aunt Hetty will hardly live for that length of time. Yet I cannot win back the love she once bore me. 'The time is short.' Oh, why could I not have realized that while I had her affection, instead of neglecting her, so that she withdrew it? It is too late. I cannot make her believe that I care for her, I have neglected her so long."

From these distressing reflections she was aroused by her aunt's voice. It was querulous and sharp, as of one in suffering.

"Why do you sit there?" she asked. "Haven't you anything to talk about? When I was well I had always plenty to say. But now"—and then a groan escaped her.

Lucy was at her side instantly. To her hurried questions her aunt made no reply, and, instinctively divining the cause of her distress, she took her hands and stroked them in silence.

"It is because she knows she can never be well again," she thought, with a fresh access of sympathy. "Poor Aunt Hetty! What can I say to take her thoughts away from herself? Poor Aunt Hetty!" She drew a chair beside the bed, a moment later, and sat down beside her aunt. "I'll tell her about my wanting to go out as a missionary," she thought. "Perhaps it will please her to be the first one to be consulted about it."

To her surprise, Aunt Hetty listened with quiet attention.

"Let me think," she said, at the close of Lucy's explanation. "It is a serious matter to decide." She lay with her eyes closed for five minutes. Then she spoke, and her voice had a gentleness in it that brought quick tears to Lucy's eyes.

"I do not think it is your duty, child," she said. "I respect and understand your motive, but, Lucy, it is as noble a thing to be a home-missionary as to serve the Lord in foreign fields. There is no home where there is not abundant opportunity to serve Him. Here, right here, in my opinion, is your true field of labor. Helping your parents and your neighbors, setting a good example for your younger sisters, restraining their extravagant speech, their inclination to extravagance in dress, and their impatience with a quiet life—this, child, is work for, and work with, the Lord. And," as Lucy looked her surprise, "you have always one poor soul to care for."

"One? One who has not been helped by the town or the missionary societies? Where? Who?"

"Your Aunt Hetty. Give her the cup of cold water you long to offer in heathen lands. Bear with her fretful impatience. Help her to carry her hard burden of suffering and loneliness. Help her to bear her cross—her heavy, heavy cross." With the last words the voice of the invalid broke. "It is so heavy," she moaned, "so heavy! and so hard to see every one else strong and well and active, while I—I—"

"You are our dear Aunt Hetty!" said Lucy, bending over her and crying with her; "and we girls have neglected you we have forgotten that it was hard to lie here day after day, and month after month,

and year after year. But we'll do better. The time is short, but we'll do better, Aunt Hetty."

Again Lucy returned from a consecration meeting, but not, as before, did she ask herself where her work for her Master lay. She knew now, and her heart was filled with a peaceful joy.

"There are more people in our very midst to be helped and cheered and comforted than we think," she said to herself, as she walked home. "In every family there is some weak one, in every village, every group of neighbors, some one whose burdens we can help to bear. Nothing in nature is wasted, the scientists tell us, and I am sure that our Heavenly Father counts each kind act, each thoughtful deed, each loving, helpful word, as work in His vineyard. Not a sparrow falls unheeded by Him, and no effort of ours, no desire to help others, no smallest cup of cold water, is unnoticed by Him. And so," as she entered her own gate, "my missionary-field is my own dear home, my own dear town. And my work"—looking up into the starry splendor of the heavens—"is to do with my might whatsoever my hands find to do, to be patient, kind, thoughtful, self-denying, faithful, loving. And"—speaking aloud almost unconsciously,—

"If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing!"

Boston, Mass.

A BIT OF LIFE.

A maiden sat within the door
And sang as many times before.
A man to daily toll passed by,
No love nor pleasure lit his eye,
But when he heard the merry song
He whistled as he went along.

A woman by the window wept
For one who in the churchyard slept,
But when upon her hearing fell
That tune she knew and loved so well,
The flood of burning tears was stayed,
And soon a song her lips essayed.

Her neighbor heard the tender strain,
And softly joined the sweet refrain.
Thus, all day long that one song bore
Its joyousness from door to door.

—CLARA J. DENTON, in *Ladies' Home Journal*.

HIS LITTLE ONES ARE STARVING.

Clara M. Cushman.

[Published by request of the Executive Board of the New England Branch of the W. F. M. S.]

SIXTY weak, sick, hungry girls landed at our Bombay Girls' School one morning last September. The groans, had odors, and cries of hunger were heartrending. Miss Carroll says: "We dared not give them all they wanted at first, but fed them every three hours. For several days they were not satisfied, and their cries for food were very touching. At night they cried with earache, toothache, and other pains. Some of them had such sore mouths they could hardly speak. One girl was vomiting blood from her sore mouth. Five died notwithstanding the best care and attention." The raven locks of one innocent girl only nine years old turned white through her terrible suffering.

The awful famine has swept on through India until the "hunger belt" covers an area inhabited by over 200,000,000. A population larger than that of the United States is now suffering to a greater or less degree the pangs of hunger, while all grains and food have risen to three times their usual price. Bishop Thoburn says: "The famine will probably increase for eight or nine months. More than 1,000,000 people are dependent for daily food upon the government, but in far-away hamlets are multitudes too poor and feeble to go to the relief stations." "The 'Black Death'—the poor man's plague—has set its grim hand on the feeble and emaciated population and is sweeping them off by countless thousands." "Streets are dotted with blackened corpses." "Hundreds of bodies are lying on the banks of the Ganges waiting to be buried. The poison is carried everywhere by rats and vermin." Dr. Stone writes: "Twenty-eight thousand have already died in my district; 95,000 must die unless relief comes." "People push their children into wells that they may not see them die. Others sell their children for food, while bad men buy them for wicked purposes." One man asked, "Will you, can you, buy one hundred more children for your mission at a dime each?" Ten dollars for one hundred children would lengthen out the miserable existence of the starving parents a few days perchance.

People everywhere are digging roots, and it is small wonder that "Men driven to despair by the cries of their children go into the jungles and eat poisonous roots which they decoct, and father and mother and babies drink and end their sufferings." "Multitudes of little children are taken in and sheltered by kind natives, but they are too poor to feed the little strangers,

and so the children, more like skeletons than human beings, droop and die without a murmur, their wistful yet uncomplaining eyes looking sadly at the world that has nothing for them but starvation and death." At the relief works a feeble widow was found carrying dirt on her head in the endeavor to earn three cents a day for herself, her little girl, and her tiny baby three days old!

Many die on their way to the relief stations. Bishop Thoburn tells of one little child lingering around the corpse of its dead mother, and not far away was another dead mother, with a living child near by, and he concluded that the poor mothers had given their last dose of food to their little ones and then lain down and died. He thinks that two thousand homeless children may be thrown upon our mission during the year. No wonder our noble Bishop, lion-hearted though he is, cries out: "What are we to do?"

One missionary writes: "I have received 103 famine orphans and am ready and willing to take many more provided I can receive support, but the mission has no funds." Another has taken \$4, and writes: "Can you not help us for a little while? This is all a work of faith. These children must be saved, and God's people must do it." One worker has taken in \$0, and saved them from death, but she cannot support them. Mohammedans and Catholics are asking for them, but she says: "I cannot think God would be pleased to have me give His little ones into their hands. I want to train them for His service. Don't you want a part in it? Twenty-five dollars a year will support and educate a girl." Another writes: "I got in last night from a week's travel in the famine district. We have taken \$0. Who will help feed this large family?"

Fundita Ramabai has taken in 60 famine widows and is preparing for many more. School girls are taking meat only once a week and vegetables only twice that they may help the hungry. Missionaries are giving up one-fifth of their salaries and remaining faithfully at their posts, while native merchants, rich Europeans and officials are moving away.

Many Christians are reduced to one meal a day of coarse grain such as a European gives his horse, while others are starving, who in becoming Christians told themselves off from the charity of Hindus. "The missionaries long to be able to show to the people to whom they have preached the Gospel that the compassion of Christ lives in His followers and that for His dear sake they gladly feed the starving. The cause of Christ may be greatly advanced in India if at this supreme crisis the missionaries may have in their hands the means of saving the people."

The best workers in India today are said to be the famine orphans saved by our own dear Dr. and Mrs. Butler. It would seem that everybody in New England might save one. One cent a day will keep a native alive, so that the gift of one dollar will perhaps preserve a life until the gathering of the June harvest.

These facts, gathered from various reliable sources, make their own appeal. I wish they might reach every Sunday-school and Epworth and Junior League as well as our missionary auxiliaries and bands. Those who wish to send help to our own workers in India, can easily do so through the local treasurers of the W. F. M. S., or money may be sent directly to Miss Mary E. Holt, 4 Berwick Park, Boston, Mass.

Walnut Hill, Mass.

THE CLEVELANDS AND THEIR GIFTS.

PRESIDENT and Mrs. Cleveland were recently engaged in a unique task preparatory to their departure from the White House. During the last four years thousands of packages have been delivered at the White House, addressed to them. A large proportion of these were gifts to the President or his wife, and nine-tenths of these gifts were piled up in the great roomy garret of the executive mansion. From certain sources in the White House the information was obtained that at least 3,000 unwelcome gifts have been showered upon Mr. and Mrs. Cleveland since March of 1895. Two-thirds of these lie in the garret unopened. Nine-tenths of them the President has never seen, but before moving out Mrs. Cleveland insisted that he must go over them and decide how they were to be disposed of. It is the duty of the President's private secretary to receive all gifts and acknowledge them when the latter is advisable. Enough patent medicines were in the garret to stock a drug store, and these were turned over to the steward. Many owners of patent medicines send a sample of their wares to the President in the hope of securing a testimonial or acknowledgment, but Mr. Thurber was careful to give neither.

Photographs there are by the thousand, and some of them have tacked on to them letters full of pathos. Mothers send the only picture they have of a dead child, thinking that the President will treasure it. Portraits of babies named after him are there by the score; some of them crayons in gilt frames, which probably cost the admiring parents many sacrifices. These are always acknowledged, the letter being signed by the President. When two photographs are sent, the President signs one and returns it to the parents, when it is destined to become a family heirloom.

The mighty fame which Mr. Cleveland has achieved as a huntsman led hundreds of folks to send him fishing-rods, guns, game-baskets, cartridge-belts, reels, lines, hooks, boots, jackets, hats, and every imaginable kind of

thing that a man might need on a gunning or fishing expedition. Dealers in sporting goods have been the greatest givers of stuff of this kind, but whenever anything of value was sent, Secretary Thurber returned the gift with a note explaining that the President could not accept it. Of course, it would be a great card for some firm to advertise that the President of the United States used Sars Shot & Co.'s gun, or Big Catch & Co.'s fishing-rod. During the past four years Mr. Cleveland has received enough mascots to last his descendants for the next fifty generations. Left kind feet of graveyard rabbits, coins, and luck stones, each accompanied by a marvelous history carefully written by the giver, were in plenty. One big package was made up of photographs of gentlemen who detected in their own physiognomies a startling resemblance to the presidential features.

The most unique gifts and the ones representing the greatest sacrifice are those sent by homely country folk. Bedquills of the "crazy" pattern, which must have taken years to sew and embroider; bits of rag carpets, one of them made from pieces of clothing worn by seven generations of the same family; knitted woolen panels depicting religious scenes, and a host of similar things, are shown about, each and all of them unrolling a mine of kindly feeling for the President. Mrs. Cleveland says that all gifts of this kind must be treasured, and soon they will be distributed among the new homes of the family. Every time a new brand of cigar is put upon the market the average maker sends a box to the President in the hope of securing a testimonial. These are ignored, and the President never smoked the cigars; in fact, he did not know of their arrival, as Mr. Thurber received everything and had the things placed in the garret without notifying his chief. When anything exceptionally odd, or out of the ordinary, arrived, it was shown to the President, but this did not happen once out of fifty times.

The household servants of the executive mansion looked forward to the overhauling of the gifts with pleasant expectations, as many things fell their way from the mass of clothing, toilet articles, musical instruments and similar things, all of exceptional value to the Afro-American mind. It is contrary to the ordinary rules of politeness for the receiver of a gift to make a present of it to some one else, but this is the only method by which the White House garret could be made ready for the McKinley presents.

—Watchman.

Boys and Girls.

DONALD'S DREAM.

N. N. S.

THE light was turned low, and the ashes fell softly on the hearth. Mamma had given her good-night kiss, and—Donald was thinking. He seemed to be in the country, on a beautiful summer's day, but he was lonely. If he chased a butterfly, there was no one to whom he could say, "How lovely its wings are!" no one to hear the wind sighing in the pines, nobody to watch the frisky squirrels at their play.

"Yes, here is somebody!" he exclaimed, as, coming out of a deep wood into the sunshine, he saw a lovely little girl with shining eyes.

"What is your name?" he shyly asked. "Happy Thoughts," answered the little maid. "Don't you wish me to stay with you?"

"Indeed I do," was Donald's reply. "I was so lonely in the wood."

"My sister is coming soon," said Happy Thoughts; and, even as she spoke they were joined by a little girl with the prettiest mouth Donald had ever seen; it was positively bewitching with its smiles and dimples, and, when she spoke, it was in a voice like music.

"My name is Pleasant Words," said she. "I always follow Happy Thoughts. I am sure we could never get along without each other, so let us both come with you."

"Oh!" Donald thought, "this is lovely;" and, in his glee, quite forgot how time was passing.

Then the little girls cried out in one breath: "Yes, here he comes! I knew he would follow us," and Donald saw a boy about as big as himself. He had a fine, manly face, and swung himself along at a rapid pace, whistling a merry tune, and what nice, strong-looking hands he had! Even now they were busy, as he stopped to pick berries to fill a little leaf-basket he had made; and he offered them to Donald as he joined him.

"O Kind Deeds!" said the little sisters, "we know you would bring us something; you are always doing something for somebody. What will you do for this little boy? We met him just now, and hearing that he was lonely, have kept by his side, but you can help him more than we can."

So Donald thought, too, as he begged: "Oh, please all three of you come home and live with me! I'll show you the way," and put out his hand; but—instead of slipping it into those nice, helpful ones he had just noticed, he was—what do you think?—putting his chubby little fists into his own eyes, and rubbing them so hard that, in a few seconds, he saw—his own room at home, the fire dying out in the low grate, the chair with his clothes all neatly folded and piled on it, and through the partly-open door heard papa and mamma talking in the library.

"Oh, dear!" he sighed. "I wish all three could have lived with me. I am sure they would have made me a good boy," and then he knew he was wide-awake.

Now this is not a fairy story, and there is a way of making a true story like it; but until you find out how to do this, I will call it—Donald's "dream."

Editorial.

AN IMPORTANT DISCOVERY IN JERUSALEM

IN prosecuting his researches under the auspices of the Palestine Exploration Fund with a view to determining the exact line of the old wall of Jerusalem, Dr. Bliss has come upon "the stairs" mentioned by Nehemiah "that go down from the city of David." The stair consists of thirty-four large broad steps leading down to the "Pool of Siloam," precisely as Nehemiah says, indicating a way of communication with the Ophel ridge and Temple Hill which most authorities believe to be the site of the royal palace and "king's garden." It is not unlikely that these steps, laid bare after the lapse of centuries, may turn out to be a portion of the "ascent" which so astonished the Queen of Sheba. A circumstance strongly confirmatory of Dr. Bliss' belief offers itself in the fact that in the "Pilgrimage of Antoninus Martyr," dating from the sixth century, the author, speaking of the "many steps" leading to the "Fountain of Siloam," says that there was a church there, and that church has been found near the stair.

DO THE WORK NEAREST YOU.

THE great majority of people will find the work of life near at hand. It may be, perhaps, to correct the faults in one's self, to sweeten the atmosphere of home, to bless the local church, to consecrate one's business, or to purify the political atmosphere. Trite and true as is this statement, it is a difficult one to apprehend. If we set ourselves to master it, the task is soon abandoned, and we are looking far away for some other and greater work to do. The most successful and useful minister is the man whose labors are confined strictly to the cultivation of the one vineyard committed to his care. The minister's best helper is that member of his church who finds duty nearest at hand and can always be relied upon to sustain the home church in its regular, constituted work.

It is also true that the joy of life is found in consecration to the obligations that lie closest to us. The heart that is always sighing for what is remote and unobtainable, becomes cankered with anxiety and disappointment. The goal always sought, but never reached, leaves the seeker wearied and disheartened. Happy indeed are those young people who have learned that the most precious jewels of the Christian life lie right about them and may be gathered daily by earnest seeking. Very forcefully does Dr. Newell Dwight Hillis, of Chicago, teach this lesson in the following illustration:—

"The Persians have a strange story of the Golconda diamond mines. Once Ali Hafed sat with his wife looking out upon the river that flowed through their farm. Soon their children came through the trees bringing with them a traveler. That night the stranger showed Ali Hafed a diamond that shone like a drop of condensed sunshine. He told his host that one large diamond was worth whole mines of copper and silver; that a handful would make him a prince; that a mine of diamonds would buy him a kingdom. That night wealthy Ali Hafed went to bed a poor man, for poverty is discontent. When the morning came he sold his farm for gold, and went forth in search of diamonds. Years passed. Old and gray, he returned in rags and poverty. He found his dear ones had all died in penury.

"He also found that the peasant who bought his farm was now a prince. One day, digging in the white sand in the stream at the foot of the garden, the peasant saw a shining something that sent his heart to his mouth. Running his hands through the sand he found it sown with gems. Thus were discovered the Golconda mines. Had Ali Hafed dug in his own garden, instead of starvation, poverty and a broken heart, he would have owned gems that made nations rich."

FREEDOM AND FELLOWSHIP IN RELIGIOUS LIFE.

IN one of the principal rooms of the Walker Art Gallery in the city of Liverpool is a large picture by a distinguished member of the Royal Academy. It represents an ecclesiastical council in the age of the Emperor Julian. A hot theological debate is proceeding, amid every sign of dissension and tumult. Several are speaking at once. One holds his finger firmly on a certain proof-text of the open scroll of Scripture which lies before him, while he glares with

a challenging expression of countenance at an opponent across the table, his right arm with clenched fist meanwhile extended behind him almost at a right angle with his body, as if ready to attempt the communication of orthodox conviction to the brain of his fellow-disputant by a vigorous blow. At one end of the hall, near the door, with a mingled expression of amazement and disgust, some men of the legions stand—members of the imperial staff—descendants, perhaps, of those philosophers and patriots who amid the slaughter of the civil war between Caesar and Pompeius rebuked the folly of their frenzied fellow-citizens by saying: "Shame on you! you turned your arms against each other when you ought to have been sacking Babylon." The only person in that striking group showing any sign of composure of mind or dignity of manner and bearing is the tall figure with brow adorned with sprigs of bay—the apostate Julian, who when he fell in battle on the plains of Syria clutched the dust with dying energy, and throwing a handful of it into the air, exclaimed with the pathos of despair: "O Galilean, thou hast conquered!"

This suggestive product of the painter's art reads a deeper lesson to the discerning student of contemporary religious life and thought than was probably intended. It shows how excessive individualism means the dissolution of the social bond, how intellectual freedom unrestrained and uncontrolled by brotherly affection ever has been and ever must be the death of fellowship. In orthodox and heretic alike the exigencies of logic have ignored and crowded out the higher claims of love, and personal conviction even on points the most trivial and inconsequent has often been held of higher moment than the grand consensus and catholicity of believers. The real heretic is not the man who makes us to see old facts in a new and striking light as if they had been just revealed—a modern Joseph "whose branches run over" the denominational "wall," and of whom it may be said, "The archers have sorely grieved him and shot at him and hated him, but his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob." Rather is he, as the word implies, a metaphysician, a hairsplitter, a stickler for odds and ends of antique verbiage, a lover of microscopical points of theological distinction on which countless myriads of angels might dance uncrowded and unseen. Such a man totally misconceives the sovereign purpose of the Christian religion, which is not to provide opportunities for individual self-assertion, but for mutual self-effacement, sympathy and love; not to multiply schools of thought and encourage free opinion, so much as to found and develop a heavenly brotherhood, whose one prominent and enduring characteristic is not an intellectual badge, but a bond of the heart. "By this shall all men know that ye are My disciples if ye have love one toward another."

Nowhere is reverent, manly, independent thinking so highly valued as in Christianity. "Be not unwise, but understanding what the will of the Lord is," "Howbeit in malice be ye children, but in understanding be men." "When I was a child I spake as a child, I thought as a child, I understood as a child," said the man who more than any other has dominated for eighteen centuries the religious thought of western Christendom; "but when I became a man I put away childish things." And yet it is evident that if there had not been some stronger and nobler element in Christianity than intellectual freedom while in no way opposed to it, acting as a check on its divergent and divisive tendencies while in no respect limiting its range, the Christian Church could never have survived the first three centuries. It is difficult to over-estimate and over-emphasize the gift of personal liberty, but is there not a danger of underrating, for the sake of it, something nobler than itself—the precious privilege of Christian fellowship? A man whose high intellectual or financial status, or superior social claim, is inadequately recognized, or whose opinion on some comparatively trifling matter is not endorsed and acted on, turns his back upon his brethren and seeks a more congenial fellowship only to encounter the same difficulty where he chances to find rest for the soles of his feet. He forgets the grand assurance that when knowledge and gifts and tongues shall cease, love—the jeweled girdle of the "goodly fellowship"—shall imperishably remain.

A recent writer on birds points out how in the woods the most brilliant warbler gets no more consideration, and apparently expects no more, than his less fortunate

fellow-singers who share with him a place in the sylvan orchestra. She says: "Often when listening to the hermit song I wondered that at the first note of the king of singers all other birds were not mute. But evidently the birds have not enthroned the thrush. Possibly even they do not share human admiration for his song. The redstart goes on jerking out his monotonous ditty; chipmy irreverently mounts a perch and trills out his inane apology for a song; the vireo in yonder tree spares us not one of his never-ending platitudes. But the hermit thrush goes on with sublime indifference to the voices of common folk below him." Even so fellowship in its highest and most effective forms demands the self-restraint of modesty and the cordial recognition of others' powers, influence and position, even though commonly rated inferior to one's own. The fellowship which sanctifies and ennobles personal freedom and gives it all its value demands something of it in return.

The Cost of a State Church

IT is difficult, if not well-nigh impossible, for a person to measure the full value of a blessing into which he is born and which he has always possessed. He who inherits a competence does not know how keen is the sting of poverty. Those who are born into the possession of the inalienable rights and privileges which belong to the American citizen do not understand how the yoke galls which a monarchical and autocratic government imposes. So, too, in contrast with our mother-land, the American citizen can form but little idea of the value of the religious freedom guaranteed by the Constitution and the entire separation of Church and State. A church governed by, and subjected to, political influence, from the very nature of its environment and because of the parties who direct and control it, can never become practically "the church of the living God." From all these objectionable features our fathers saved us, and we can never recall the fact without feeling profoundly grateful.

The expensiveness of a State Church is forcefully brought to mind—another evil from which we are spared—by the Chicago Times-Herald, which says:—

"As matters now stand it costs a pretty penny to maintain the pomp of that church of which 'the Queen is the supreme governor on earth.' The salary of the primate (Archbishop of Canterbury) is the goodly sum of \$75,000 per annum, punctually paid. The Archbishop of York has \$50,000; the Bishop of London, \$50,000; the Bishop of Durham, \$35,000; the Bishop of Winchester, \$32,500; the Bishop of Bangor, \$31,000; the Bishop of Bath and Wells, \$25,000; the Bishop of Ely, \$27,500; of Gloucester, \$25,000; of Chester, \$21,000; of Exeter, \$21,000; of Hereford, \$18,000; of Liverpool, \$18,000; of Manchester, \$18,000; of St. Asaph, \$21,000 each; of Carlisle, Lincoln, Norwich, Peterborough, St. David's, \$22,500 each; Oxford, Salisbury, Worcester, \$25,000 each; Newcastle, \$16,000; Rochester, \$19,000; St. Albans, \$16,000; Sodor and Man, \$9,000; Southwell, \$17,500; Truro, \$15,000; Wakefield, \$15,000; and then think of the army of deans, bishops, suffragan, canons, etc., and one may infer that the Church of England is an expensive institution representing a very high average of cost for each soul brought to grace."

In contrast with the above statement how meagre seem the salaries paid to our Bishops, to General Conference officers, and to the pastors of our larger churches! The very few inclined to criticize the allowance made to these honored servants of the denomination would do well to study the foregoing figures. There are a multitude of representative men in our church who could not serve it with more conscientious and indefatigable purpose if they were receiving much larger remuneration—as many of them could if in another profession, or if they were devoting their pre-eminent abilities to business.

Personals.

—Bishop Foss has been re-elected president of the Philadelphia City Missionary and Church Extension Society.

—Rev. Dr. R. N. McKelg, presiding elder of St. Cloud District, Minnesota Conference, is spending three or four weeks this month with Bishop McCabe in Kansas, holding evangelistic services.

—In Bishop Fowler's late visit to Chicago to lecture, he missed connection at St. Paul, but chartered a special train at a cost of \$400 and got through on time. That illustrates the magnificent push of the man.

—Dr. Nansen told an interviewer that he took no intoxicating liquors with him in his recent Arctic expedition. His experience, he said, has led him to take a decided stand against the use of stimulants and narcotics of all kinds.

—The Central of last week says: "Rev. Dr. H. C. Jennings by his addresses at the Kansas, South Kansas and St. Louis Conferences won great favor for the interests of the Book Concern. His representations of our publishing work are incisive, enterprising, manly, and in every way admirable."

—The following revival item, taken from the Central, is a sample of many that appear in our current Methodist exchanges: "Rev. W. H. D. Hornaday, pastor of our church at Broken Bow, Neb., closed some time ago a meeting which attracted wide interest and was attended by large numbers. There were 120 conversions and 81 additions to the Methodist Church. Mr. Horna-

day was assisted in the meeting by his father and by the pastors of the Presbyterian and Baptist Churches."

—The New York Tribune publishes the following cablegram:—

"Bicycle enthusiasts are greatly pleased by receipt of the news that Mr. Gladstone, notwithstanding his great age, has joined the ranks of the wheelmen. He has written to a friend in London that he has fairly mastered the machine."

—We are greatly pained to receive this sad announcement from Rev. A. W. C. Anderson, of Enosburgh Falls, Vt., March 26: "Our only daughter—the darling of our love and care—passed to her heavenly rest last evening, aged 17 years, 11 months. Beyond the tide, perhaps, we'll understand why Lizzie died. Our sorrow is great. Funeral Sunday at 2 p. m." These afflicted parents will receive the tender and prayerful sympathy of a large circle of friends in this hour of their deep bereavement.

—Lyman Epps, who died at his home at North Elba, N. Y., March 24, was one of the Negroes brought from the South by John Brown, the abolitionist, before the war, and had lived on the little farm at North Elba, given him by Gerrit Smith, for the last forty years. He was a singer and a music teacher of rare natural ability, and was respected by all who knew him. One of the interesting and characteristic features of the burial services of John Brown at the grave at North Elba, on Dec. 8, 1859, was the singing by Mr. Epps and his family of the hymn, "The Year of Jubilee."

—The Boston Budget has this very discriminating characterization of ex-President Cleveland:—

"The career of Grover Cleveland may well be taken as a lesson by time-serving politicians. His genius for obnoxiousness has made him great. He has forfeited the claims of immediate popularity, and perhaps in doing so has earned a larger meed of ultimate fame. Posterity will regard but lightly the echoes of partisan discord that have raged around him, but it will not fail to give due consideration to his rugged honesty of purpose, his freedom from self-seeking, and his conscientiousness, if ponderous, devotion to what he looked upon as the public weal."

—Dr. U. H. Payne, secretary of the Board of Education of our church, in addressing the Southwest Kansas Conference, paid his respects to ex-Senator Ingalls in forceful and thoroughly deserved language. He said it was a fitting sequel to the career of the man who declared the purification of politics an iridescent dream, to find him sloughing off his senatorial toga long enough to prostitute his glowing rhetoric for the sporting readers of a New York newspaper. He was willing to leave the rainbow statesman amid such congenial environments, but as a Christian citizen he protested against the sporting novice calling the spectators of the brutal tournament "average American citizens." "If so, God pity America; she has a gloomy future," he said. "But no, tell the acrobatic John James and his friends that I brand his declaration as a lie, a slander on American citizenship and American manhood."

—Rev. Dr. J. D. Pickles writes: "Rev. Dr. Brown, pastor of Wesley's Chapel in London, is to spend a few days in Boston and vicinity and will preach at Tremont St. Church on the morning of April 4, and in the evening at Rev. W. J. Haven's church, St. Mark's, Brookline. He will be present at the Preachers' Meeting, Monday morning, April 5. Dr. Brown is highly esteemed among his English brethren and occupies leading positions in the Wesleyan Conference. He is visiting the United States and Canada in the interests of the historic church over which he is pastor, and has a lecture on 'The Days of Queen Elizabeth,' of which Dr. Moore of the Western says: 'It is admirable for classic diction, wide-ranged conception of a great historic epoch in its relations to past and future, and perfect mingling of delicacy of touch and breadth of treatment. It is a superb piece of rhetoric, an admirable historic portrait, a delight to the cultivated taste, entertaining to a superlative degree, and as instructive as it is entertaining.' Dr. Brown would be glad to make arrangements for the delivery of the lecture in any of our churches on very favorable terms."

—Our English Methodist exchanges bring the sad announcement of the death of Rev. James Ernest Clapham, general secretary of the Home Mission and Contingent Fund of the Wesleyan Church, at the age of 54 years. He had been ill for some weeks, largely the result of overwork during the last decade of incessantly active years. He it was who invented the phrase "Forward Movement," and it fitly characterizes his life and labors and the impulse that he gave to English Methodism. The Methodist Recorder says: "The decay of Methodism in the centres of population—a decay resulting from causes to a large extent traceable to changed habits of social life—appalled him. He flung himself into the task of reviving Methodism in London and the great towns. But coincidently with this, and largely as the outcome of experience gained in industrial populations, he conceived an equally passionate concern for the small rural towns and for village Methodism." The Methodist Times says: "The sudden death of James Ernest Clapham is in some respects the greatest calamity that has befallen modern Methodism." Many columns in these representative papers were devoted to tributes to the deceased.

Mr. Clapham was one of the most genial and enjoyable of men. The writer, in common with many American visitors, remembers most tenderly and gratefully numerous courtesies rendered at his hands. He was to Wesleyan

Methodism what Chaplain McCabe has been to American Methodism. We sorrow with the mother church in this overwhelming bereavement.

— Among the appointments sent to the Senate on Monday by President McKinley was that of Anson Burlingame Johnson of Colorado to be Consul of the United States at Foochow, China.

— We are pained to learn of the decease of Mrs. Frank Cordingley, which occurred at their residence in Auburndale, March 23. She had long been a faithful member of the Methodist Episcopal Church in that place, and was an excellent woman. A husband and an adult son and daughter survive her.

— Mr. I. Zangwill left England in February to explore some of the sites of the historic romances in his new book, "Dreamers of the Ghetto," which cannot be ready before the autumn, if then. He will ultimately go on to Egypt and Palestine, and will lecture at Jerusalem on Easter Sunday, which is also Passover.

— Miss Lolla H. Waterhouse, daughter of the late Rev. Daniel Waterhouse, of the Maine Conference, is now a resident of Chicago. She is so much improved in health as to be able to write considerably for the press. Her beautiful allegorical little story entitled, "Story of the Soul of a Child," published by McDonald, Gill & Co. of this city, is a very interesting and helpful booklet for children, and is receiving a generous reception by the general public.

— We are happy to announce that Rev. W. G. Pufferfoot, field agent of the home mission work of the Congregational Church, is to make the annual address at the anniversary of the Conference Home Mission Board of the New England Southern Conference on Friday evening, April 16, at South Manchester, Conn. He is a speaker of remarkable eloquence and power, and we advise laymen especially, who can improve the opportunity, to hear him on this occasion.

— The last days of Professor Drummond were extremely pathetic. He was quite helpless, and had to be wheeled about in a bath chair. Only when visited by intimate friends and old colleagues did he manifest any of his buoyant spirit and sparkling wit. His old friends, Prof. G. A. Smith and Dr. Stalker, were very attentive to him. When the former was leaving him on the occasion of his last visit, Drummond gave the Doctor a portrait of himself seated in the bath chair, under which he had written, "The Descent of Man." The pathos of these words affected the Doctor deeply.

— Rev. J. Hollingshead, of Edgartown, sends the following announcement under date of March 29: "Our church mourns the loss of Judge Joseph T. Pease. Last Friday night he passed away after a fortnight's illness. As ever, he had been attentive to the duties of his office, though in his 83d year. He was a man of noble character, one of the most prominent and influential men in this part of the State. For many years he had been an appreciative reader of ZION'S HERALD. The last paper he read was the last number of the HERALD, and he called for it again a few hours before he died."

— That volume from the Macmillans, and already noted in our Book Table, entitled, "Prophets of the Christian Faith," will be found to be a satisfactory purchase for the minister who desires to add the really valuable books to his library as they come from the press. Farrar's treatment of John Wesley is discriminative and fairly appreciative. He says: "John Wesley, becoming magnetic with moral sincerity, flashed into myriads of hearts, fat as brawn, cold as ice, hard as the nether millstone, the burning spark of his own intense convictions, and thus he saved the church, which at first had nothing for him but sneers, hatred and persecution." And again: "It is a splendid testimony to Wesley's moral insight and spiritual greatness that no reformer the world has ever seen so united faithfulness to the essential doctrines of revelation with charity toward men of every church and creed."

Brieflets.

That is a hopeful statement made by State Factory Inspector James Campbell to the effect that there are 100,000 more people employed in Pennsylvania now than there were six months ago.

Dr. Guthrie's very successful later ministry, with its comprehensive features of practical Christian benevolence, is said to have taken its impulse from the following incident: Talking to a woman in a tenement-house one day about the duty of hungering and thirsting after righteousness, and outlining the great principles of Christian faith, he was stopped with this somewhat irrelevant remark: "Dr. Guthrie, if you were as cold and as hungry as I am, you would think only of cold and hunger."

Under the caption "The Last Resort," the Cleveland Plain-Dealer points a most pertinent and forceful moral:—

Young Parson.—"I tell you I am discouraged, sir. I don't seem to stir up a bit of enthusiasm in my parish. They listen to me in a sort of perfunctory way, but I know I'm making little or no impression on them. What can I do?"

Old Parson.—"There is just one thing left for you, after you have tried everything else."

Young Parson.—"And that is?"

Old Parson.—"Pitch into Jonah's whale!"

An extract from a letter to the *Central Christian Advocate* concerning Nebraska Wesleyan University says: "We have just closed a revival meeting with over 140 conversions. During the last five years the University has graduated but one unconverted student. In the college department there are but a half-dozen unconverted persons, and out of a membership of 400 in the University, there are not over ten who are not Christians."

Waterville, Maine, one of the finest of our smaller New England cities, is just now enjoying a complete respite from the liquor-selling which has corrupted and disgraced the place for many years. Rev. W. F. Berry, who has had much to do with awakening the public to a demand for the execution of the prohibitory law, sends this encouraging assurance: "The saloons are all actually closed, and they will be kept closed for the year at least, and longer if the people are wise. The mayor is a Democrat elected by nearly 300 Republican voters who bolted from the regular Republican nominee because the caucus nominating him was packed, and because they did not think him a fit man for the place." It would be well if the temperance people of many other cities in Maine would ignore political lines and make common cause in selecting men for office who will execute the laws of the State.

A steamboat has been placed on the River Jordan, which makes the journey from Jericho to Tiberias—that is, from the Dead Sea to the Lake of Galilee—in about seven hours.

According to the *Chicago Times-Herald*, Professor S. C. Chamberlin, of the University of Chicago, delivered a lecture recently on the inability of science to prove or disprove the belief in a future state, which has excited the attention of the clergy, who regard it as an important admission to come from a man of science. Professor Chamberlin is a geologist of wide repute. He left the presidency of the University of Wisconsin to become a head professor in the University of Chicago some years ago.

The *Christian Intelligencer*, the able organ of the Reformed Church of America, makes this sad confession concerning the tenure of pastorates in that denomination:—

"There is a growing restlessness in the pulpit. Long pastorates are the exception; many are short; some so short that it were better not to put classes and presbyteries and councils to the trouble of forming and dissolving the pastoral relations. The Reubens are everywhere who do not excel because unstable as water. When a pulpit becomes vacant, comforters and seasons are at once embarrassed with a plethora of applications by ministers, either directly or indirectly, who desire to be heard as candidates."

In a recent discussion on the Apostles' Creed between two distinguished German scholars—Prof. Harnack and Dr. Reech—the former assigns the Creed to about the middle of the second century, just before the errors of gnosticism were fully developed. It was, he thinks, a creation of the Roman Church, and not of the Apostles, though several of its clauses were borrowed from earlier and widely current teaching. At first the use of the Creed was restricted to the sacrament of baptism; its liturgical use was later. Prof. Harnack holds that the symbol in its earliest and simplest form was confined to belief: "(1) In one God Almighty; (2) In Jesus Christ the Son of God our Lord who was born of [through] a virgin, was crucified under Pontius Pilate [suffered], rose [from the dead], sitteth at the right hand of God whence he cometh [in glory] to judge the quick and the dead." The first form of the Creed was purely historical, containing no reference to the descent into Hades, the remission of sins, the church, the resurrection of the body and the life everlasting. Most of these points of faith, however, are firmly embedded in the teaching of post-apostolic times.

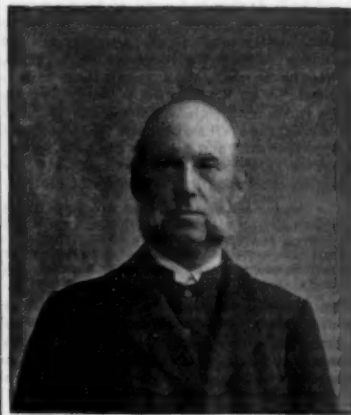
Rev. Dr. C. J. Little, president of Garrett Biblical Institute, in his address on "Ministerial Education" at the St. Louis Conference, uttered these wise and prophetic words:—

"The fault of the pulpit of today is flippancy—treating the Bible and the great truths of religion as though they had comical aspects, and as though these were of surpassing interest. In the twentieth century it will be seen that a man who deals with the gravest questions of the hour and of the ages must be grave himself—a man of tremendous earnestness. Something more than glided gabble, fluent chatter, is demanded by the needs of the human heart."

The Spurgeon memorial meeting recently held in the Tabernacle, London, recalls two perfectly inimitable features in which the distinguished preacher excelled—the liveliness and brightness of his public service, and his power with God in prayer. Concerning the former, one who closely studied him in the early part of his ministry remarks: "Go to most places of worship and you will find that the dullness is intolerable. Execrable singing, wearisome long prayers, and sermons as soporific as opium; but in Park Street, if there is nothing more, there is at least liveliness, and, for the present, novelty. We have been several times to hear him, and for the life of us we can discover little more than this to account for the crowds that follow him." Anent the latter characteristic he himself observes: "To me my greatest secrecy in prayer has often been in public; my trust loneliness with God has occurred to me while pleading in the midst of thousands. I have opened my eyes at the close of a prayer, and come back to the assembly with a sort of shock at finding myself upon earth and among men."

A SPLENDID CONTRIBUTION TO METHODIST THEOLOGY.

THE Rev. Joseph Agar Beet, D. D., for many years professor in the Wesleyan Theological Institution at Richmond, England, and author of several excellent books, is so thoroughly equipped by his profound scholarship and his deep devotion both to Jesus Christ and to Methodism, that when he speaks on any doctrinal theme his utterances command attention on both sides of the ocean. He has just finished a series of noteworthy articles, running through the January, February, and March numbers of the *London Expositor*, on the subject of "Christian Perfection." He gives in them his latest and ripest views, after the most painstaking endeavor to ascertain the exact truth. We deem it in every way fitting to



Joseph Agar Beet, D. D.

lay promptly before our readers as much of the more striking part of his conclusions as our space will permit.

He gives himself largely, as every careful writer must, to a discriminating discussion of the terms employed, for it is from the unintelligent, inexact use of these terms that most of the confusion and controversy has arisen. After a close examination of the various passages involved he decides that "the writers of the New Testament set before their readers, as a goal to be pursued, an ideal human excellence which they called *perfection*, or, as their language might be more correctly rendered, the maturity of moral and spiritual manhood. This ideal character they described in different ways; and the variety of description suggested that they had not always in view precisely the same moral standard." Again he says: "In the English New Testament the word *perfect* describes, not actual persons nor actual spiritual attainment, but a moral goal set before men. . . . The goal is not always the same." By the *teleios*, or "perfect," he understands the New Testament to mean "those who have attained a measure of maturity," "moral and intellectual and spiritual maturity." "The frequent use of the word *perfect* in the Septuagint to describe whole-hearted loyalty to God is in complete harmony with the root idea of the word." "St. Paul, even before the most mature, sets a still higher maturity as a definite goal for spiritual effort; and taught that the surest mark of spiritual maturity is consciousness of the need of, and eagerness for, still further growth."

Dr. Beet pays very careful attention to St. John's use of the words "perfect" and "perfect love" in his first epistle, and reaches a conclusion strikingly in line with that found in "Growth in Holiness," though he gives no indication of having seen that memorable book. He considers that "man's love to God and all spiritual love of man to man are the reflection and appropriation of God's love to man;" and since "God's love to man is the source of all Christian love," between these two manifestations of love, that of God to man and man to God, there is very close connection, "the practical difference is slight." But so far as any difference in the two can be made distinct, Dr. Beet decides that, in the critical texts found in the fourth chapter, we must understand God's love to man to be spoken of, "the love of God manifested in the mission of His Son to save man. This divine love works out in us its full tendency [that is, is perfected in us] in moving us to love our fellows. In the believer's love for his fellow-men the essential love of God finds its full manifestation, and thus attains its goal," or becomes perfected. And this meaning of perfect love in verse 12 is similarly found in verses 17 and 19: "The eternal love manifested in the historic mission and death of the Son of God finds, in the mutual indwelling of God and man, its full outworking and manifestation. The man who is still afraid of future punishment has not received this full outworking of God's love towards man." The author points out that "this exposition gives to the word *perfected* the same appropriate meaning in the five places in which it occurs in this epistle—a meaning in close harmony with its meaning in James 2: 22." Thus "the words *perfect* and *perfected* in the first epistle of John denote, not a definite stage of spiritual life, but a full outworking of that love which is the essence of God."

Dr. Beet is exceedingly emphatic, in his sec-

ond and third articles, as to there being no moral finality in the Christian life, but an ever-advancing goal, and as to there being no eradication or annihilation of the inward tendencies toward sin which come to us through our birth. Like other candid Wesleyan writers, while paying due tribute to Wesley for the great service he did to the English-speaking churches by bringing this subject so strongly to the front, and while claiming that in the main Wesley is in close accord with the New Testament, Dr. Beet is obliged to criticize the views of the founder of Methodism at a number of points. "His treatise on Christian perfection bears witness to the immaturity of his own thought. . . . Amid his ceaseless activity he had no time to give his teaching scientific precision." He considers that Wesley erred in laying such strong stress on the importance and necessity of sudden transitions, and that the evidence he adduced from the experiences of many around him was quite insufficient to form a secure basis for broad theological inferences. Much of it was owing to the peculiar, exceptional circumstances of the time, much of it was afterwards proved to be very unsatisfactory. "The words 'perfect' and 'perfection,' and the term 'perfect love,' as used by Wesley, seem to me inappropriate. They do not correctly reproduce in English the meaning of the Greek original. No one would speak, as the Greeks did, of a full-grown man as perfect. The words 'mature' or 'full-grown' are much better equivalents. Moreover, if we use the term 'perfection' it must be carefully guarded. And it is a great drawback to any term that unless carefully guarded it is liable to serious misunderstanding." He considers "full salvation" a better term.

But what is it to be fully saved and cleansed from all sin? It is at this point, most of all, that the learned author is forced to find Wesley's teaching "indefinite and incomplete," needing at least to be filled out and "carefully guarded," if not decidedly corrected. He thinks that Wesley has been widely misunderstood. "From some of Wesley's remarks we might infer that in those who have full faith in Christ the curse of original sin is removed. This was not his real meaning." "We cannot gain at once by faith the position we should have had if neither we nor our first father had ever sinned." "Temptation, even though it be from within as the result of previous indulgence in sin, does not defile or weaken until yielded to. Consequently the promise to cleanse from all sin does not necessarily involve annihilation of all inward tendencies toward sin. They are conquerors over sin who have complete victory over all temptation as it arises. So long as they abide in faith the cross of Christ stands as an impassable barrier between them and sin. In this case while still striving against it they are dead to sin." In other words, they are saved and cleansed from all sin properly so called although the remains of depravity, the original loss and curse, are still there. Their cleansing is simply an empowering.

A study of the law of habit is the key to the situation. "Every sinful act or thought tends to form a sinful habit of action or thought. And these habits which are the accumulated force of all our past sins are a hostile power in us today, drawing, or sometimes apparently forcing, us along the path we have trodden in the past. In not a few cases sinful tendencies are evidently inherited from our ancestors. And the whole race inherits from its first father a moral bondage." Taking the habit of intoxicating drink as a good example, he proceeds to show that "the reformed drunkard who is painfully conscious of an appetite remaining in him, but who never yields to it, is a strictly sober man. God saves him from the accumulated power of a habit formed by sinful indulgence. But the habit can be destroyed, only as it was formed, by continuous action." "However complete his faith in Christ, and his abhorrence of his own sin, the reformed drunkard will, or may, still be conscious of his old habit as a present, hostile force, a force which his own unaided power cannot overcome. But if he abide in faith he will be daily conscious of a hand from above overcoming this hostile power within. And each day's victory will weaken the old habit of intemperance, and go to form a habit of sobriety. The old habit is a present peril and demands constant watchfulness. But he who puts faith in Christ knows that in this conflict he does not stand alone; and his life is a song of thanks to Him who gives the victory. Thus it is Jesus saves us from our sins."

This teaching of the distinguished Professor, that complete deliverance from all the delilement of sin, complete rescue from all bondage, while involving victory over all inward influences tending toward sin, does not involve their immediate annihilation or the annihilation of the source from which they spring, commends itself wholly to our best judgment, and is indeed in full accord with the repeated utterances of this paper. We heartily approve, also, Dr. Beet's declaration that the discovery of God's power made by many, ushering them to a new era of spiritual life, "is not a goal attained, but a new equipment for further and more rapid pursuit of a goal still before them. For all spiritual advance brings us into clearer light, revealing a loftier ideal and the imperfection of even our best works. Our prayer is that God may sanctify us and thus perfect us in that which each day's progress shows to be still lacking. So St. Paul, while asserting that he no longer lives, but Christ lives in him, refuses to call himself perfected and ever presses forward to a loftier goal. In this he presents himself as a pattern for full-grown men in Christ." "In this spiritual victory and elevation there is no finality; for each upward step reveals heights still above us."

Such is the method of our progressive sanctification—our growth in holiness toward a larger and larger perfection. We are very sure that in proportion as this clear, consistent system, which is substantially Wesleyan, though not technically so at all points—shall be strongly grasped and put into practical operation, our churches will prosper and our members become daily more Christlike.

The Sunday School.

SECOND QUARTER. LESSON II.

Sunday, April 11.

Acts 10: 30-44.

Rev. W. O. Holway, D. D., U. S. N.

CONVERSION OF CORNELIUS.

I. Preliminary.

1. **Golden Text:** Whosoever believeth in him hath remission of sins. — Acts 10: 43.

2. **Date:** A. D. 49.

3. **Places:** Joppa and Caesarea.

4. **Connection:** Peter had faith to heal Aeneas and to raise Dorcas from the dead; but with all the teachings of his Master and the inspiration of the Spirit he was as yet too confirmed a Jew to have sought to do, socially or religiously, with the Gentile. By his own confession he esteemed it "an unlawful thing for a man that is a Jew to join himself or come unto one of another nation." Were, then, the inestimable blessings of Christ's life and death to be confined to Jews alone? Were the Gentiles to be admitted only when they consented to circumcision? Ten years had now passed. Churches had been established, but chiefly among Jews. Christianity thus far was simply a sect of Judaism. Was this state of things to continue? The providential answer to this question was given when Paul was converted and commissioned as the apostle to the Gentiles. But how should the obstinate prejudices of the Jerusalem church and its apostles be overcome? Our lesson records the answer. A Roman centurion named Cornelius, stationed at Caesarea, a man of rare and devout character, fearing God and noted for his charities, had a vision accorded to him while in prayer, in which he was bidden to send to Joppa for Peter. At about the same time Peter while in prayer "fell into a trance," and was taught by a vision of a great sheet, let down thence from heaven, containing four-footed beasts and reptiles and fowls of the air, which he was bidden to slay and eat, that nothing was to be esteemed common or unclean which God had cleansed. It was through these coincident prayers and visions that the "chief apostle" and the Roman soldier were brought together, and "the wall of partition" between Jew and Gentile removed.

5. **Home Readings:** Monday—Acts 10: 1-4. Tuesday—Acts 10: 5-18. Wednesday—Acts 10: 19-23. Thursday—Acts 10: 24-33. Friday—Acts 10: 34-43. Saturday—Isa. 49: 6-12. Sunday—John 8: 37-47.

II. Introductory.

Peter willingly went to Caesarea with the messengers of Cornelius (see Connection above), where he found the centurion waiting for him, with his kinsmen and friends. With an impulse of reverence and thankfulness the soldier fell at the apostle's feet in an act of attempted homage, which Peter, however, promptly checked. They entered the house together, where Peter explained how his Jewish scruples had been overcome, and inquired for what purpose he had been summoned. In reply Cornelius related his vision, and his obedience to it, and then announced that they were all present before God to listen to His message through him. Peter opened his address with the memorable statement that he had been taught the lesson that "God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is acceptable to Him." He then recalled to them all that they had themselves heard of the preaching of Jesus, who was Lord of all; of His life and ministry; of His anointing by God with the Holy Ghost and with power; of His going about and doing good and healing those oppressed of the devil; of His crucifixion and resurrection; and His appointment of the apostles as witnesses to testify also that He is the destined Judge of the quick and the dead; of the testimony of the prophets that remission of sins should be granted to every one who should believe on His name. And at this point Peter was interrupted. Without warning, but in answer doubtless to the faith of those listening, and to the astonishment of all, the Holy Spirit fell with pentecostal signs and power upon the unbaptized Gentiles, as well as on the Jews present. Peter was quick to catch the meaning of this marvelous outpouring. The Gentiles, without either circumcision or baptism, had been received by the Spirit Himself into the church, and put on a par, as respected spiritual gifts, with the apostles themselves. Having the inner cleansing, they were entitled to its outward sign and profession. He commanded, therefore, that they should be baptized.

III. Expository.

30. Cornelius. — He was a centurion of one of the companies of the "Italian band," or cohort — Romans or Italians by birth. A centurion commanded a sixtieth part of a legion (6,000 men), or 100 men. Cornelius was a devout soldier, fearing God, and benevolent to his fellow-men. Said — to Peter. I was fasting — omitted in R. V., which renders the passage and context as follows: "Four days ago, until this hour, I was keeping the ninth hour of prayer in my house." Until this hour — probably the ninth hour, or 3 P. M. The meaning appears to be, that he had prolonged his afternoon prayer four days before until the present hour of the day, which apparently was late in the afternoon. In my house — in "the closet"

probably. A man — an "angel" (verse 22). In bright clothing (R. V., "apparel"). — St. John, in Revelation, uses the same word to express the raiment of angels. Says Quenel: "The angels bear with them, when they appear, the signs and livery of their purity and sincerity."

Four accounts are given of this vision, which should be compared together: 1, the direct narrative (10: 1-7); 2, the account given by the messengers to Peter (10: 23); 3, Cornelius' own account to Peter (10: 29-33); 4, Peter's apologetic account at Jerusalem (11: 13, 14) (Peloubet).

31, 32. Thy prayer is heard. — We are not told precisely for what Cornelius prayed; we may infer it was for divine light and guidance. It was, perhaps, "the crisis and consummation of many previous prayers" (Schaff). Thine aims are had in remembrance. — His "aims" had followed naturally from his prayers — the offspring of a devout spirit; and these tokens of faith, love and sincerity had not passed unnoticed by God; they had come up for a memorial" (verse 4). Send to Joppa. — He was to receive light through God's messenger, and the messenger himself was to receive light. Who, when he cometh, shall speak unto thee — omitted in R. V.; supplied, probably, for the sake of the connection. In verse 6 the same idea is expressed: "He shall tell thee what thou oughtest to do;" and Peter, in his own report, explains as follows: "Shall I tell thee words whereby thou and all thy house shall be saved."

The "prayers and aims" of Cornelius expressed what a Hebrew sacrifice expressed; and they were registered in heaven accordingly (see Heb. 13: 16). They were proofs that grace was really working in the heart of Cornelius; and they were in due time acknowledged (Schaff).

33. Immediately — R. V., "forthwith." I sent to thee. — Peter detained the messengers overnight, and the next morning departed with them for Caesarea, attended also by six of the Christians of Joppa. Thou hast well done — a common phrase of thankfulness. All here present before God (R. V., "in the sight of God"). — All present realized that they were before God; all shared with Cornelius in his solitude; all expected to hear, not what Peter might have to say for himself, but what God commanded, and were prepared to obey it.

The angelic ministry was surpassed by the apostolic; for the former directed Cornelius to an apostle, the latter directed him to Christ (Henry).

34. Peter opened his mouth — the usual explanatory preface to a grave and weighty address. Of a truth I perceive — what had been true all along, but what he would never have realized but for special teaching in a vision from God, and from what he saw and heard in Cornelius' case. Says Whedon: "He believed that no one who never heard of Judaism could be saved; just as many believe now that no one who never heard of Christianity can be saved." God is no respecter of persons — is not partial; does not look to rank or nationality, but to character; does not save a man because he is a Jew nor exclude him because he is a Gentile; but bases His judgment entirely upon the man's moral status and the use of the light he has. Feareth him . . . worketh righteousness — a genuine reverence for the Divine Being and a corresponding rectitude of life. Is accepted with him — R. V., "is acceptable to him." This passage is often read with a wrong emphasis. Peter's mind is filled with the novel idea that the Gentiles had been placed upon the same level as the chosen Jews; that "in every nation" God looked to the man's heart, to his moral attitude and affections, and accepted Jew or Gentile indifferently whose frame of mind and style of life were such as to justify it. Lack of circumcision was no longer a barrier. Peter, however, is not asserting that mere moral purity is sufficient where Christ is preached. Unbelieving moralists are not to be compared with, nor put in the same category with, Cornelius. He and such as he were not content with their morality. They longed for a Saviour, and gladly embraced Him when presented.

Cornelius, had not the Gospel been brought to his knowledge, would have had his piety, under the influence of that Spirit granted to all sincere and earnest souls, completed unto salvation by the atonement of the unknown Redeemer. Millions of holy men have by this same unknown Saviour gone, even from pagan lands, to glory. Where the Gospel is rightly presented, such thirsty souls drink it in powerfully; and by such men and the energetic church combined, the Gospel is destined to overflow the world with a deluge, not of destruction, but of universal salvation. It is the existence of such spirits in all lands which constitutes the encouragement for our missionary church and the hope of a dying world. They are the scattered tinder in the pagan mass to catch the Gospel spark and spread it to a flame (Whedon).

35, 37. The word which God (R. V., "he") sent — referring to the historical facts concerning Christ, more fully expressed in verse 38. Preaching peace — R. V., "preaching good tidings of peace," i. e., the Gospel of peace. Reconciliation was procured by Jesus Christ. Lord of all — parenthetical, to assure Cornelius

that Jesus was not simply a teacher. Says Whedon: "Peter cannot name Christ here, for the first time, without stopping to pronounce His universal lordship, namely, over every man 'in every nation.'" That word, I say, ye know — R. V., "that saying ye yourselves know." Judea . . . Galilee. — He merely touches, at first, on the ministry of Jesus, the principal facts of which were doubtless known, both by common report and Philip's preaching, in Caesarea.

The grammatical thread is very difficult to follow. It is really impossible to disentangle the construction satisfactorily. Nor is it essential that we should do this. The simplest view, perhaps, is this, that we have here three things in apposition: (1) the proclamation of the Gospel which was spread through Judea; (2) the subject-matter (that word) of the proclamation, the new religion which was thus diffused; (3) the fact that Jesus was divinely anointed for this mission (Schaff).

38. How God anointed, etc. — in R. V., "even Jesus of Nazareth, how that God anointed him," etc. "Christ," "Messiah," both signify "the anointed." God Christed, Messiah Jesus, the Nazarene" (Whedon). With power — both miraculous and spiritual. Went about doing good. — The charm of this description of Christ's character should be especially noted. Healing all . . . oppressed of the devil — not demoniacs merely, but all who were suffering with disease — "all disease being thought of as the work, directly or indirectly, of the great enemy. So Satan had 'bound' the woman with 'a spirit of infirmity' (Luke 13: 11). So Paul's 'thorn in the flesh' was 'a messenger of Satan' to buffet him (2 Cor. 12: 7)" (Plumptre). God was with him. — So Nicodemus acknowledged (John 3: 2).

39-41. We are witnesses — so appointed by Christ Himself. Slew . . . hanged on a tree. — If he would lead Cornelius to the Cross, Peter must not be ashamed of the Cross. It is characteristic of Peter to refer to the cross as "the tree." Him God raised up. — The resurrection was the culmination of the apostolic teaching. Showed him openly — R. V., "gave him to be made manifest." Not to all the people, but unto witnesses — "an announcement that no impostor would ever have made" (Paley). Did eat and drink — on three occasions; the evidence was palpable, therefore.

42, 43. He commanded us — R. V., "he charged us." The apostles had been solemnly commissioned to proclaim "the truth as it is in Jesus." Judge of quick and dead. — Not only is the risen Saviour "the Lord of all," He is also the Judge of all, both the living and the dead. This is the first mention in the Acts of Christ's judicial functions. To him give (R. V., "bear") all the prophets witness — no one prophet in particular, but all as a whole. Whosoever believeth in him — R. V., "every one that believeth on him." Receive remission — pardon, forgiveness. These closing words finely set forth the nature, condition and universality of salvation.

We can without difficulty represent to ourselves the impression which these words must have made on the anxious listeners. This was the answer to their doubts and perplexities. Not by submitting themselves to the bondage of the law, not by circumcision and all that it implied, but by the simple act of faith in Christ, and in the power of His name, that is, of all the attributes and energies of which the name was the symbol, they, Gentiles as they were, might receive that remission of sins which conscience, now roused to its full activity, taught them was the indispensable condition of acceptance and of peace. The intensity of that emotion, the satisfaction of all their previous yearnings, placed them subjectively in a spiritual condition which prepared the way for the wonder which the next verse narrates (Plumptre).

44. While Peter yet spake — as he began to speak (11: 15) of the universality and freeness of this salvation; undoubtedly he intended to say more, but he had no sooner uttered the above words than the faith of those present gladly accepted the Saviour presented, and further speech was interrupted by the descent of the Spirit. The Holy Ghost fell — with pentecostal power and endowments, not even waiting for these believing Gentiles to be baptized, nor for the imposition of hands.

Peter had spoken up to this point, and was probably proceeding (compare his own account of his speech, as I began to speak, chap. 11: 15) to include his present hearers and all nations in the number to whom this blessing was laid open, or perhaps beyond this point his own mind may as yet have been not sufficiently enlightened to set forth the full liberty of the Gospel of Christ, when the fire of the Lord fell, approving the sacrifice of the Gentiles (see Rom. 15: 16), conferring on them the substance before the symbol, the baptism of the Holy Ghost before the baptism with water; and teaching us that as the Holy Spirit descended once and for all with the necessity of circumcision in the flesh, so can He also, when it pleases Him, with the necessity of water baptism; and warning the Christian Church not to put baptism itself in the place which circumcision once held (Alford).

IV. Inferential.

1. Even angels are not employed to do the work of apostles.

2. "Pure and undefiled religion" may exist outside of the pale of Christianity, but only so long as it is ignorant of it.

3. Good men gather round them kindred spirits.

4. Even an apostle may have important lessons to learn.

5. The Gospel is for all. "In Christ neither circumcision availeth anything, nor uncircumcision."

6. Morality will not suffice where Christ is known.

7. A theology without the Cross is of no value.

8. The resurrection of Jesus Christ as the grand and confirmatory doctrine of the Christian faith cannot be too strongly urged.

9. The word preached will not fail to profit if "mixed with faith" on the part of those who hear it.

10. The Holy Spirit will come in His own time and way when the heart is ready.

V. Illustrative.

1. If I were to come as an accredited agent to you from the upper sanctuary, with a letter of invitation to you with your name and address on it, you would not doubt your warrant to accept it. Well, here is the Bible — your invitation to come to Christ. It does not bear your name and address; but it says, "whosoever" — that takes you in. It says "all" — that takes you in. It says, "If any" — that takes you in. What can be surer and freer than that? (Dr. Chalmers.)

2. This son of toil, from whose very touch your delicacy shrinks, may have a heart within which, compared with yours, is purity itself. Beneath this soiled raiment he wears, all unseen by the world's dull eye, the "raiment of needlework" and the "clean linen" of the Redeemer's righteousness. His speech may be rude, his accent vulgar; but let him open his heart, unbosom its secrets, and such gracious thoughts, such holy desires, such heavenly aspirations, such hallowed joys come forth, that it is just as if we had opened some rude sea chest, brought by a foreign ship from southern lands, which, full to the lid with pearls and gold and diamonds, loads the air with floating odors of cassia and myrrh and frankincense (Guthrie).

There doesn't seem to be very much the matter with your child. He doesn't actually lose weight, but there is no gain. He belongs to that large class of children that don't seem to prosper. You look at him a little more thoughtfully than you do at the rest and say "He is not doing well." Failure to gain in weight in a child is a danger signal. Scott's Emulsion should be taken at once. It puts on fat where health demands it, strengthening the digestion.

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League Prayer-meeting Topics

April.

Rev. Matthias S. Kaufman, Ph. D.

Catechism on the Book of Proverbs.

1. Who is the author of the larger portion of Proverbs? Solomon, son of David.
2. How do we know this? Chiefly from internal evidences and affixed superscriptions.
3. How may this Book be characterized? As wisdom literature.
4. When were the Proverbs composed? Mostly in the later years of Solomon; and subsequently collected into one book.
5. What is its central aim? To present precepts for the guidance of daily life.

Parables in Proverbs.

These are thoughts concealed and revealed, in words; teachings in symbols; truths in pictures. Each parable has a central and definite purpose. Accessory to this, there may be a number of thoughts suggested. These side-track truths may in turn also become vital centres so that a parable in proverbs readily yields a network of thought. Such are our studies for the three months to come.

April 4 — Wisdom and Folly Personified. Prov. 9: 1-6; 13-15.

After the battle of Arbela the Macedonians found among the spoils of Darius a solid gold casket embellished with numerous jewels. Alexander at once destined this casket to hold Homer's poems, which he declared to be the most precious production of the human mind. The blind old bard's genius was not destitute of wisdom; but wisdom is not the most conspicuous feature of his works. The youthful mathematician, Zerah Colburn, being wholly unable to explain the process by which he effected his calculations, said, "God put it into my head." Truly all wisdom has its origin in God. The fear of Him is its beginning in the human life. Hence it often exists where talents are few. Do we not find true wisdom as often where learning is small as where it is great? In any case humility is a sure attendant of genuine wisdom.

"Knowledge is proud that he has learned so much."

Wisdom is humble that he knows no more."

1. As personified by Solomon, Wisdom has great stability. The seven pillars of it are indicative of its strength and perfection. Not in a day, but along through the years, were its foundations laid and its beams precisely fitted. This house is a banquet hall for the people.

2. Her servants are obedient and interested. Out through the city they eagerly carry the invitations. To the simple, the child-like, receptive ones, this invitation comes with special force. How like the Gospel invitation!

3. Her supply is bountiful, as proven by tables loaded with a variety of foods and drinks. How like the Gospel feast!

Folly! She, too, is personified as a woman, and as such is portrayed.

1. As being in her house. In this particular and in the matter of extending the hospitality of her board she imitates Wisdom. But she has no messengers and the invitation is that her house is unstable.

2. Her character. This is "clamorous," and "she knoweth nothing" — that is, of any value.

3. The reason for accepting her invitation is the misleading one that stolen waters are sweet. The sweet of sin always leaves behind it a stinging bitterness.

4. Result of accepting: "Her guests are in the depths of hell."

QUERY.

Wisdom or Folly — which? Diogenes was one day setting forth the advantages of virtue, when one by one his auditors left him. Thereupon he suddenly changed his tactics and began to sing a comic song. Immediately a large crowd gathered about him. "See," said he, "how willingly a fool is listened to when a wise man is neglected." Which is to be chosen? This was and is and through all time will be a vital question.

"They who truth and wisdom lead
Can draw honey from a weed."

Wisdom saves. Folly ruins. Let us be sure at all times of life to choose wisely. Certainly this is possible since James, the cousin of Jesus, says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."

April 11 — The Sluggard's Vineyard. Prov. 24: 30-34.

An old farmer, about to leave this world, called his three sons to his bedside to impart to them an important secret. "My sons," said he, "a great treasure lies hid in the estate. I am about to leave you." Then the old man gasped. "Where is it hid?" exclaimed the sons simultaneously. "I am about to tell you. You will have to dig!" — Here his breath failed him, and he died

without revealing the weighty secret he apparently intended to disclose. Nevertheless the young men with spade and mattock went over every foot of the long-neglected fields. Deep they dug, but no expected treasure they found. However, when the fields were sown, the harvest was simply immense in consequence of the thorough tillage received; and in the prodigious yield they found the treasure to which their wise old father desired to call attention. Now this is what the sluggard in our lesson declined to do. He would not dig. His were simply the faults so common to many people who are destitute of thrift: —

1. Indifference. He lacked interest. The importance of energy he did not appreciate. Time was allowed to slip by without any fair estimate of its value.

2. Neglect. This follows close on the heels of indifference; indeed, they are so dovetailed that they just about constitute one inclined plane down which the sluggard easily slides. Indifference is the state within, while neglect is its outward expression. Before the vineyard told of its lazy keeper there was a sluggard within. "As a man thinketh in his heart, so is he."

PICTURES.

1. The vineyard "grown over with thorns." How dreadful! "Nettles," too! Nettles everywhere! Who would care to enter? More than this: The stone wall is all battered down. What desolation! What a portrayal of a neglected soul-garden!

2. The observer. How thoughtful! "I saw," "considered it well," and received instruction. Oh! If we would only think more, think often, think longer, think more deeply!

3. The sluggard in his last stages. Poor fellow! He is so far gone that all he wants is to be let alone in his pitiful condition. Hear him: "A little sleep, a little slumber, a little folding of the hands in sleep." Finally poverty and want capture him as their prey. Thus miserably ends a life utterly miserable.

SIGN BOARDS.

1. Beware! Perhaps you, like Sanebo Pansa, have "a talent for sleep."

2. Beware! Perhaps you need the gentle hint which a chieftain's wife gave him at the dinner table. She lifted the cover from a dish before him and revealed only a pair of spurs. They said to him: Ride and hunt for your next meal.

3. Beware! The crustacea in the Stygian waters of the Mammoth Cave, it is claimed, were originally given perfect sight. Now their eye-balls appear all right, but upon examination it is found that the optic nerve has shrunk to a mere insensate thread. "Having eyes, they see not." They have degenerated into blindness. Sheer neglect of any power may result in atrophy.

PRUNING HOOKS.

1. These suggest industry. Use them wisely. Be not like the Alpine shepherd who spent fifteen years in learning to balance a pole on his chin.

2. Imitate not the Russian who built a magnificent ice-palace at immense expense only to see it melt away after a single banquet.

3. Avoid folly similar to that of the ancient king who searched throughout his kingdom for a white mouse with green eyes.

4. Socrates says: "He does nothing who might be better employed."

5. A used key is always bright.

GRAFTS.

1. Painstaking brings gain-making.

2. Sweet produces sweets.

3. The mill grinds the meal.

4. Crack the nut and the kernel is yours.

April 18 — The Adder and the Cup (Temperance). Prov. 23: 29-32.

We should say the cup and the adder; for the cup appears first. In it the adder is concealed. Could the adder do its deadly work before the cup's alluring liquor was tasted, what would be the results? Evidently wine is a mocker. It deceives multitudes. The foolish victims know full well that it has fatally hurt other people, but they conceitedly conclude that they are too wise to be caught in the same trap. Soon their wisdom is changed into folly. They fall into the captured ranks, and reeling, staggering, stumbling, shuffle their dreary, desolate way down to the drunkard's disgraceful grave. Centuries of sad experience emphasize the Scripture's loud warnings against the seductive sorcery of intoxicants. Strong drink is one of the surest of "the devil's ways to man and of man's ways to the devil."

THE CUP'S CONTENTS.

1. In it is something pretty and attractive. Who does not delight in seeing fine colors? They are the natural outgrowth of that beautiful light which God created so long ago. Without them in flower and bird, field and forest, earth and sky, this planet would be a gloomy abode. The gleaming, sparkling wine is pleasing to the eye. However, some pretty things are deadly to touch or taste.

2. Beneath this attractive appearance are some of the ugliest things that ever distract and horrify human hearts. If what comes out of the cup must first have been in the cup, it may be said to contain bleared eyes, inflamed and lustreless; bleeding wounds which need not have been; silly babbling or bitter complaint on account of self-imposed misfortunes; brawling such as results in hatred and strife; tumultuous

contentions; sorrow of the deepest anguish and woe filled with despair. Could the contents of the cup, which lie hidden beneath the pleasing and attractive exterior, be seen before it is first tasted, how few would dare risk its awful perils!

THE ADDER'S STING.

1. This is not felt at first. The cup may sparkle and gleam and fascinate for years before any deleterious effects are observed. But if indulged too long, it changes its captives into such debased creatures that they resemble beasts rather than the "human form divine."

2. The adder's sting not only changes into beastly appearance, but kills all that is finest and noblest in God's image. The imperial intellect, the wealthy affections, the sceptred will, are all so stupefied and poisoned that they are of no more service in the lofty plans of life than "dead men's bones." The bitterness of this deadly sting is in the fact that the victim voluntarily submitted to his terrible state. He might have resisted.

CRAWLING ADDERS.

They do not fly like the bright-winged bird; neither do they leap gracefully onward like the fleet-footed deer; but slowly creep, wriggling forward their ugly coils. This symbolizes the effect of their sting. In the East a native was stung by an adder. The doctor came. He shook his head and said, "There is no remedy for such a bite." Soon the bitten man said: "Doctor, my foot is now dead up to my ankle." Later he said: "My leg is now dead up to my knee." And again: "This deadness has reached my body. I feel it creeping all over my body in its numbness. It is gathering near my heart; and now the deadness reaches my heart." A few moments more in that sitting posture and he was dead. Gradually "it stings like an adder."

POETIC PORTRAYALS.

"Oh, when we swallow down
Intoxicating wine we drink damnation.
Naked we stand, the sport of mocking deads,
Who grin to see our noble nature vanquished,
Subdued to beasts" (Johnson).

"Who knows not Oirce,
The daughter of the sun, whose charmed cup
Whoever tasted lost his upright shape
And downward fell into groveling swine?" (Milton)

"O God, that men should put an enemy in their mouths to steal away their brains: that we should with joy, revel, pleasure and applause transform ourselves into beasts!" (Shakespeare).

Security is found alone in that "total abstinence" which determinedly resolves to "touch not, taste not, handle not," the unclean cup.

April 25 — In Praise of a Simple Life. Prov. 27: 24-27.

A genuine life, but unostentatious. Genuine! What a pure, clear ring! Genuine! How that commands our admiration! Genuine! How it awakens a responsive chord in our hearts! Genuine! Yes, free from superfluities, free from deceptions, free from affectations! Genuine! Like the unalloyed gold, the flawless diamond, the immaculate lily. Genuine! In motive, at least, like the sinless angels and the divine Christ. Man was planned for genuineness. All the accessories of life that interfere with this are but a needless burden. If a man sees these glittering accompaniments about him, he will be tempted to give them the thought and watch-care that he owes to higher interests. Hence they are impediments. They are even robbers stealing from us the best type of character. Hence the commendation of "a simple life." By this phrase we may understand, —

1. A life unencumbered by riches, by fame, by conventionalities. Not that these must be set aside entirely, but they must not be allowed to exert a controlling, absorbing influence. They must be kept subordinate as servants and not permitted to pose as masters.

2. Paul describes a simple life partly in the quieting suggestion, "Having food and raiment, let us therewith be content." Christ encourages the same by the searching inquiry, "Is not the life more than meat and the body than raiment?" And our Saviour further commends it by His own life of beautiful simplicity.

REASONS.

1. Because of the fleeting nature of riches and the uncertainty of public favor (verse 24).

2. Because God will provide food and clothing for man through soil and animals (verses 25 and 26).

3. Food, though simple as goat's milk, shall be abundant for all those depending upon man (verse 27).

ADORNMENTS.

1. A pretty little fable tells us that the guardian angel of flowers one day took a most refreshing nap under a rosebush. When he awoke he thanked the rosebush and offered to confer upon it any favor it might desire. Thereupon it requested to be adorned with some new charm. So the angel gently sprinkled it with a little moss. Thus for all time it stands the sweetest of flowers — the moss rose.

"How proud we are! how fond to show
Our clothes, and call them rich and new!
When the poor sheep and silk-worm wore
That very clothing long before."

THE TRUE RING.

1. This is always the case with real worth. Perhaps few men have exhibited it more beautifully than our Republic's first President. When his friend, Gov. Morris, was about to sail for Europe, Washington wished him to purchase a watch for him in Paris. This was his direction: "Not the watch of a fool or of a man desirous to make a show, but one whose interior construction shall be extremely well-cared for and the exterior very simple."

2. "Do not trouble yourself too much about the light on your statue," said Michael Angelo to the young sculptor. "The light of the public square will test its value." Not appearance merely, but reality, should be our aim.

Providence, R. I.

Wanted — A Crib.

Mrs. R. S. Douglass.

A PARTY of friends from a suburban town visited Morgan Chapel one Monday morning. It would be impossible here to tell of all the departments of helpfulness in that bee-hive of usefulness, and the almost untiring industry and interest of the pastor, Rev. E. J. Helms, and his consecrated helpers. We went to see the Kindergarten Nursery. The mothers who have to work out through the morning leave their little ones, from one-and-a-half to five years old, there to be cared for. In one room the older ones are taught by kindergartners from Miss Wheslock's training school. When we saw them clean and orderly, eating their lunch, using their napkins, playing their games, it was wonderful to hear of the state in which they first came — rude, untidy, knowing not even how to play decently. In the other room a motherly woman cared for the babies, but Miss Morse, the superintendent of the whole work, said: "We cannot keep them all day, for we have but one crib in which to give twenty-two babies a nap."

Now we want every one who has a crib, or a cradle, that they can spare, to donate it to this work. One League has had three cribs given; two have been repainted, and the ladies of the department made mattresses, sheets, etc. Let us not neglect this, and leave our cribs and cradles amidst the dust of the attic, but send them to this wise charity and ask our friends to help us. Any who are interested may write for the particulars either to Rev. E. J. Helms or Miss F. C. Morse, Morgan Chapel, corner of Shawmut Ave. and Corning St., Boston.

If it were possible, we could tell of the influence that has reached the mothers and the homes, but our space will not allow; but remember, "Inasmuch as ye have done it unto one of these little ones ye have done it unto Me."

East Greenwich Academy.

THE winter term closed, March 19. Representatives of the Conference visiting committee were present during the final examinations. They found commendable progress on the part of the students, and ample proof that the teachers in all departments had done careful and thorough work. The students speak in the highest terms of their teachers.

The new, light, airy and beautiful dining hall is very much more inviting than the old one. The laboratory is fitted with all modern improvements.

The school suffers a great loss in the burning of the dormitory. It seems to us that the friends of the institution should make it possible for the trustees to erect at once a new dormitory. If the plans for the new building shown the committee could be executed, every desirable accommodation would be provided, and the number of students largely increased.

A debate was recently held in the hall of the Providence high school building between representatives of the Academy and the Providence high school, in which our representatives won. C. C. McCormick and Harold L. Madison represented the Academy; E. G. Rich and E. S. Chase the high school. When we consider the high standing of this city school and the large number of students from which to select debaters, the victory is certainly significant.

W. S. MCINTIRE,
W. J. WARD.

Character Everything.

IN literature, in journalism, in the pulpit, in political life, there are so many "prophees," so many professors, so many remedy-mongers. They speak fair words, and brilliant success often seems to attend them. "Have we not prophesied in Thy name?" they cry, "and in Thy name cast out devils, and in Thy name done many wonderful works?" But not all the fair-seeming words, not all the brilliant, even miraculous, successes can compensate for the absence of personal character. That is the one thing to which our Lord looks. He warns us that not the most brilliant results can avail anything if we lack that inner character which is like Christ's. This is a tremendous warning for days of wide and somewhat vague philanthropy, of restless activity, of nervous anxiety, of successes and results, for days such as our own day. It is a tremendous warning for days of journalism, when every one is tempted to advertise himself, or allow himself to be advertised, when everything is dragged prematurely into publicity, and even those who are working for Christ are apt to be morbidly anxious to produce results which can be tabulated in parish magazines, or even proclaimed in newspapers. — CANON GORE, in "The Sermon on the Mount."

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The Conferences.

(Continued from Page 5.)

and the people have greatly enjoyed him and his family.

Livermore Falls.—March 20 was Father W. H. Foster's 85th birthday. During the day he rode three miles and preached a funeral sermon. In the evening a goodly number of friends gathered at his house to celebrate the occasion. In the midst of the cheer and congratulatory speeches were made, letters were read, songs were sung, and prayers were offered. Of all the company no faces were more sunny or hearts warmer than were those of Father Foster and his wife. On Sunday, the 21st, he preached a birthday sermon from Psalm 37: 25, which was able, spiritual, and delivered with enthusiasm. In the evening he was at the prayer-meeting and gave a ringing testimony, as usual. Such is his health and strength that he showed very little sign of weakness after the two days' effort. Rev. J. P. Cole, one of our venerable superannuated ministers, assisted in the preaching service. Father Foster is living in a town where he was appointed nine times pastor of churches in the days of his itinerancy and where he now has the universal respect and esteem of the whole community to a degree very seldom seen. On Sabbath morning before the birthday sermon Rev. C. A. Southard baptized 6 and received 8 on probation. The year is closing here in the midst of prosperity.

Mt. Vernon and Vienna.—Rev. E. Gerry is finishing up his five years' pastorate. At this time during the year has the spiritual work been in better condition than now. Six were baptized the last quarter. The grippe has been raging here, as in most places. Mr. Gerry has been suffering with it, and Mrs. Gerry has been completely prostrate for some time.

Wayne.—Rev. D. H. Ford was removed from here seven years ago at the close of a three years' pastorate, much to the regret of the church and people. One year ago he was reappointed here, and, as is usually the case, found great changes caused by death and removal. While this year has not been as satisfactory to him as the ones before he left, nevertheless he has had a good year. There is great harmony in the church and a good foundation for a prosperous year ahead. A goodly number have been received into the church. He is preaching every Sabbath afternoon at North Leeds. New courage seems to inspire the people there. While some of the older members are dropping out, younger ones are taking their places.

Skowhegan.—The work is going well. Some 30 are to be baptized before Conference. Sixty-three rumssellers have been indicted in the courts.

East Livermore and Fayette.—The year has been one of increase in numbers and spirituality. Meetings have been held every Sunday evening at Stricklands. Some heads of families there have been converted and are awaiting baptism. A class has been formed at North Fayette, where no class has been held for years. There are ten probationers in that class. Two have been baptized and others will be soon. Four worthy members have been received by letter and two have died.

Kent's Hill.—The spring term of our Seminary commenced, March 18, with a goodly number in attendance. All departments are in a prosperous condition, with the same teachers as last term.

New Hampshire Conference.

Manchester District.

This has been a good year at Claremont. Not in many years have the finances been in so good condition. All bills will be paid without an agony Sunday. The Epworth League took advantage of the last visit of the president, Allen, to give him a reception, and presented him a beautiful Bagster Bible as a token of their esteem. It was the intention, also, to make it the time for a reception to Mr. David Perkins and wife, a godly couple who had lived and labored among them for more than forty years, and who were soon to remove to Springfield, Mass., to spend the remainder of their days with their son. Before the time came Mr. Perkins had been stricken down with pneumonia, and his death was hourly looked for. This cast a shadow over the exercises. Friends gave them \$12.50 in gold, and the League presented them a beautiful lamp. Monday morning he died. Quite a large number of deaths have occurred in the membership of this church this winter.

At least three of our preachers have been chosen on the boards of education in the towns where they live—J. M. Durrell at Nashua, J. H. Vincent at Peterboro, and James Cairne at Claremont. By some peculiar turn the entire board at Claremont are Methodists.

A great sorrow has entered the home of Rev. and Mrs. U. B. Goodrich at North Charlestown in the death of their beautiful baby boy, twenty months old. He was a very attractive and lovely child, and the loss is a very great one.

New England Conference.

Boston Preachers' Meeting.—Rev. G. S. Butters addressed the meeting upon "The Preacher in the Pulpit: His Manner and Method." The address was full of pertinent and happy suggestions, and was highly appreciated by those who heard it. Bishop Foster was present and spoke briefly, expressing hearty appreciation of the address to which he had just listened. He magnified the privilege of the preacher and rejoiced most of all that he had been for sixty years a preacher and had put the best and most prayerful work of his life into that part of his ministry. But his preaching days were ended, and he could no longer accept invitations to preach. He spoke in high terms of praise of the sermon to which he listened on Sunday morning from Rev. Dr. Pickles in Tremont St. Church. Rev. A. S. Ladd, of Calais, Me., was introduced and spoke pleasantly. For the sixth time in his experience he was to entertain a session of Annual Conference. Dr. Daniel Steele said that he had been that morning to call upon Dr. G. M. Steele, who was at the Deaconess Hospital for care and treatment, and that he would be glad to have his ministerial brethren call upon him while there.

South District.

St. John's, South Boston.—Rev. R. Hoskins, Ph. D., of India, spent a Sabbath with this church, greatly to the delight of the people. His able presentation of India's needs made impressive by a large map, an ugly idol, and his singing in Hindustani, was most instructive and stimulating. A good collection was taken for the W. F. M. S., and an additional donation received for the Famine Relief Fund. March 18,

the Young Men's Bible Union, of which Mr. Perrin is teacher, gave a charming reception to the pastor and his wife. The young ladies of Mrs. Perrin's Bible class, the superintendent of the Sunday-school, Mr. A. J. Taylor, and his wife were also invited guests. An elegant Bible suitably inscribed was presented to their teacher and beautiful roses to his wife.

Sunday, March 28, was a most interesting day financially. About \$2,500 was raised for the next Conference year in weekly-offering subscriptions. In the Sunday-school it was missionary day, and \$178 in cash was brought in for the day's collection. Great enthusiasm prevailed. Mrs. Perrin's class of young ladies has raised for missions during the year \$76, and the pastor's class of young men, \$50. Other smaller classes deserve great commendation. It is hoped that the total collection of the Sunday-school for missions for the year will reach \$300. What Sunday-schools in the Conference will do better?

Bethany Church, Rosindale.—Last Sunday was observed as "ingathering day" for missions by the Sunday-school. The handsome sum of \$100 was brought in by means of the "missionary dollars." The whole amount of the school's offering is \$130. Rev. M. C. Beale is the energetic superintendent. The pastor, Rev. Charles E. Chandler, preached his farewell sermon on Sunday, with the celebration of the Lord's Supper in the evening. He left on Tuesday for his new work in Wesley Chapel, Columbus, Ohio.

Mattapan.—The past year at this church has been one of great success. On Sunday, Feb. 7, 14 were received on probation, 4 by letter, and 1 into full connection, and 5 were baptized. At the fourth quarterly conference the pastor, Rev. W. A. Mayo, was by a unanimous and rising vote invited to return for the third year.

Hyde Park.—The year is closing very prosperously. The treasurer reports all bills paid and a small balance on hand. The finances for the coming year are partly provided for. The fourth quarterly conference unanimously requested the return of the pastor, Rev. F. T. Pomeroy, for the third year. Reports showed all departments in good condition. The benevolent collections are very gratifying. The apportionment of \$500 for missions will be considerably exceeded.

Southville.—This charge, originally and for several years joined in pastoral relation with Westboro, was by the action of Conference last April connected with Hopkinton, and has enjoyed the faithful services of Rev. T. C. Martin. By the generous donation of Mr. F. A. Dorr, the church has come into possession of the materials for framing and covering a church edifice, and by the gift of Mr. Simeon F. Jones has received a central and eligible lot, 90 feet front by 60 feet deep; and this, together with other proffers of sympathy and material aid, has led to the inauguration of a movement for the immediate erection of a church. It is confidently expected that in the near future the society will vacate the hall in which its work has been successfully prosecuted for nine years and occupy a commodious church, to take its place in the line of pleasant and desirable appointments on South District. Much credit is due the pastor who, in addition to his faithful labors at Hop-

kinton, has given the benefit of his well-known experience and skill in the forwarding of this most important movement for the future prosperity of the cause here.

Worcester, Trinity.—Here an effort is being made to bring in certain Celestials, not already reached by Grace Church and the Main St. Baptist. This kind of planting requires a deal of patience and a great expenditure of the raw material, but who can tell what the harvest will be? On March 22 a reception was given to these

Chinese, and a novel as well as interesting time was had. Last Sunday afternoon 38 Chinamen were present at the school.

It may be pleasant for the readers of the HERALD to know that the Ladies' Circle of this church have purchased the property referred to in your paper a few weeks ago. The house is an elegant one, finely situated, ten minutes walk from the church on Mt. Pleasant St. It has forty-four rooms with all modern conveniences. An excellent stable is connected with

(Continued on Page 15.)

THE CENTURY CO. announces an educational competition. It is on a most interesting and original plan. Thirty-five prizes, amounting to \$1,000 (first prize \$500) will be given for the best answers to 150 questions. The topics selected deal with matters of general information; they are not scholastic, but are educational. Your training at school was only mental drill; you have forgotten all you learned there but "reading, writing and arithmetic." You will never forget the information derived from answering these questions, because every one deals with a living and useful fact. No cube-roots, no parsing, no memorizing of dates; instead the learning of things that every one ought to know. If you make an honest attempt to win, you will learn to concentrate your mind, sharpen your wits, secure more valuable information, and stand a good chance of making \$500 (perhaps \$1,000; see below). If you gain first prize, the knowledge you have acquired will be worth more to you than the \$500 you receive.

To find the answers to these questions you must use the encyclopedic material in **The Century Dictionary and Cyclopedia**, because these like thousands of others can best be answered by reference to this great work. If you do not already possess a set, you can easily procure one. A limited number of clubs are now being formed for the purchase of sets at the lowest wholesale price. Each person joining a club (and those who apply at once can join) secures his set at a reduction of 40 per cent. and has the further privilege of paying for it in small monthly payments. A first payment of \$5 will bring you the work and enable you to try for the first prize of \$500, as well as the supplementary prize of \$500 more.

The 150 questions are divided into three sets of 50 each. A month is allowed to answer each set. Try them at home. They will be an intellectual recreation for you and your family; also a good test of your ability to deal with words and facts. Have your children try them; it will be a real education for them. Write us for sample questions, to see how instructive and useful they are, or for a description of the work.

\$500 MORE. We offer a further prize of \$500 to the competitor who, laying aside *The Century*, succeeds most successfully in answering 90 per cent. of those questions from ten other works of reference, no matter how many volumes each is published. This offer is made for the purpose of showing that *The Century* is superior not to any other one work of reference, but to any other ten. Address,

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(Signed),
P. M. HUGHES, Principal.
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Our Book Table.

Autobiography of Charles F. Deems, D. D., LL. D.; and Memoir by his Sons, Rev. G. M. Deems, Ph. D., and Francis M. Deems, M. D. Fleming H. Revell Company: New York.

Dr. Deems wrote his own biography, as he frankly tells us, more to gratify a natural wish of his family than with the hope of edifying the public mind. The result, however, is that the latter object is attained in this interesting narrative quite as completely as the former. Dr. Deems, like most men who have made a deep impression on the life and thought of their times, gratefully acknowledges his indebtedness to the stimulating intellectual and religious influences of home. He hesitates not to ascribe the beginnings of the immortal life in him to the powerful ministrations of Methodist preachers whom as a child and youth it was his privilege to hear. The eloquent young Sumnerfield—doomed to drop his weapon just when he had proved its power—deeply impressed him. His mother's early death deepened his religious feeling. He was a student in Dickinson College when Dr. John P. Durbin was president, and the oratory of Durbin woke him up. "I remember," he says, "that in one of his sermons he administered such a shock that, sitting in the gallery of the church, I was compelled to run into the street to avoid outright screaming." No marvel that one so favored, and so receptive withal, should become eminent as a preacher, pastor, philosopher and philanthropist. For his achievements and experience in these several functions the curious must read the book. Time spent in the undertaking will not be wasted.

Bible Study by Books. By Rev. Henry T. Sell, A. M. New York: Fleming H. Revell Co. Price, 30 cents.

For associated study the International Lessons have many advantages, and the best help will be found in commentaries prepared for the purpose. In some cases we wish to study the books consecutively, when this little volume, containing an introduction to the study of all the books, will be found a valuable help. The author gives the design, scope and analysis of each book in order.

When the Worst Comes to the Worst. By Dr. W. Robertson Nicoll. New York: Dodd, Mead & Co. Price, 50 cents.

This is a book of consolation for people living in a world of sorrow. Some escape great sorrows, while others come to the worst. This volume has a comforting word. The author is a master in such writing, knowing as he does the Gospel and the needs of the human soul.

The Tool Basket for Preachers and Teachers. New York: Wilbur F. Ketcham. Price, 50 cents.

This is a collection of three hundred sermon outlines and various pages of thought on which to hang Sunday-school and temperance addresses. The material has been gathered from many sources, and grouped for the purpose of helping speakers in emergencies. The fragments are suggestive.

The Way We Did at the Cooking School. By Virginia Reed. New York: John B. Alden.

This is a cook-book of a peculiar kind. The author attended a cooking school, and reports, in a free and easy way and with considerable fullness, the information conveyed on various subjects in the classes. There were lectures on the foods, modes of cooking them, way of eating, and digestion. The letters abound in practical and valuable suggestions for the cook and housekeeper, combining science with practical experience.

The Vision of Sir Launfal and Other Poems. Edited by Mabel Caldwell Willard.

As You Like It. By William Shakespeare. Edited by Katharine Lee Bates. Price, 50 cents. Boston: Loach, Shewell & Sanborn.

These are a couple of volumes of the "Student's Series of English Classics." They are admirably made and edited. After scholarly introductions follow the texts and grammatical and literary notes. They are handsome bits of literary work, and well adapted to the purpose to which they are devoted.

The Log of the Lady Grey. By Louise Seymour Houston. New York: Bonnell, Silver & Co. Price, 60 cents.

In this story, neatly told, the young reader has all the varieties connected with a southern summer cruise. There is movement over the waters, the gay company, the island, the bath, the lighthouse, the Sunday at sea, and the distant view of land. The book is prepared with excellent taste.

Eric's Good News. New York: Fleming H. Revell Co. Price, 30 cents.

A touching story of a cripple whose father died in India. Capt. Graham befriends him and furnishes him a Bible, which he regards as the good news of his life. His character being shaped by the precepts of the good Book, he becomes a true and useful man.

Inebriety: Its Source, Prevention and Cure. By Charles Folger Palmer. New York: Fleming H. Revell Co. Price, 60 cents.

This is a suggestive and helpful little book. The author lays open the ill of the inebriate and prescribes a remedy. The trouble is internal. No legislation can cure it. The man himself is at fault. He lacks self-control, and allows the animal forces to run away with him. The remedy must begin with the conscience, the purpose, the will, the nerves, and the environment. Let all who have to deal with this evil read this little book.

Sacred Songs. No. 1. By Ira D. Sankey, James McGranahan, and George O. Stebbins. New York: The Biglow & Main Co. Price, 93¢ per hundred.

This book contains selections from the latest new songs of the past six years. They have been tested and approved by Mr. Moody, and

are designed for use in gospel meetings, Sunday-schools, prayer and other religious services.

Lenten Lays and Poems of Praise. By Rev. W. T. Sleeper. Worcester: F. S. Blanchard. Price, 30 cents. For sale by C. E. Magee, 38 Bromfield Street, Boston.

This is a dainty little booklet for resurrection days, containing a number of poems appropriate to the Lenten season and Easter, and embellished with several illustrations of a high order and a portrait of the author. Covers in heavy crepe paper of various colors help to make the book attractive.

Missionary Acorns. Arranged by Mrs. O. W. Scott. W. F. M. Society: 38 Bromfield St., Boston. Price, 30 cents.

"Missionary Acorns" is one of the best and brightest collections of exercises for Mission Bands and Junior Leagues that we have seen. Mrs. O. W. Scott, who has compiled the little book, is editor of the *Children's Missionary Friend*, and many of the poems and exercises are from her own pen. No one knows better than she what is adapted to interest and educate the little people in the great work of missions. Junior League superintendents and Mission Band leaders will do well to examine this excellent manual.

Magazines.

In its own distinct and wisely-chosen department the *American Journal of Sociology* fills an important function in the periodical literature of the time. The March number will be welcomed for its full and elaborate treatment of several sociological questions now demanding attention, such as "Principles of Public Charity and of Private Philanthropy," by E. Muensterberg; "The Present Status of Sociology in Germany," by O. Thon; "A Sketch of Socialistic Thought in England," by Charles Zueblin. There is, also, along with other articles, a very interesting illustrated paper on the work that is being done by Jane Addams and her helpers at "Hull House," Chicago. (The University of Chicago Press: Chicago.)

Among many valuable articles in the March number of *Music* the continuation of Richard Welton's series of papers on "Hearing Music," and the series on "Shakespeare and Music," are deserving of special mention. Interesting, too, are "Modern Musical Conductors," by Walter P. Knapier; "Opera in English at the Castle Square," by John K. Murray; "Consonance and Dissonance," by Bertram C. Henry and Robert Schumann. The number contains much other musical information and some carefully written editorial bric-a-brac. (Music Magazine Co.: 1402-5 Auditorium Tower, Chicago.)

In addition to short stories, sketches and poems, there are six interesting serials in the March *St. Nicholas*, by such writers as Laurence Hutton, Frances Courtney Bayler, John Bennett, W. H. Shelton, Noah Brooks, and Marion Hill. "Jed's Windmill" and "Teddy Baird's Luck" will enchain the attention of the young reader, and "The Rhyme of the Drummer," by Laura E. Richards, carries a wholesome lesson. "How a President is Inaugurated," "Harbor Defenses," "Queer Craft," and "Animal Tracks in the Snow," are practical papers of value. No wonder *St. Nicholas* charms older readers as well as the young folks. (Century Company: Union Square, New York.)

In *McClure's* for March H. J. W. Ham makes an important contribution to electrical science in a well-written paper on "Telegraphing without Wires." Several fine illustrations add to the paper's worth to the general reader. A posthumous tale by the late Robert Louis Stevenson, entitled "St. Ives—the Adventures of a French Prisoner in England," will excite considerable interest. "Grant's Quiet Years at Northern Posts," by Hamlin Garland, shows the hero in the early stages of his making. Rudyard Kipling furnishes new chapters in his "Captains Courageous." "A Night with Stanton in the War Office," by Gen. John M. Thayer, reveals the inner side of the great

struggle long since past. W. D. Howells writes with his usual charm of style on "The Laureate for Larger England." "Life on a Greenland Whaler," by Conan Doyle, closes a creditable number. (B. S. McClure Co.: New York.)

The March *Book Buyer* has a frontispiece that is delightfully familiar to us—the house of T. B. Aldrich at Ponkapog, after a drawing by Mr. F. C. Ransom. The opening article is upon "The Boy in Books," by Agnes Repplier. Elizabeth Robins Pennell writes appreciatively of "Maurice Greiffenhagen." "A Howells Bibliography," "A Maker of Books," "The Rambler," with reviews of late books, make this number very entertaining. (Charles Scribner's Sons: New York.)

Book News for March has a detached portrait of Julia Magruder. Biographical sketches are given of Miss Magruder, James Barnes, Abraham Cahan, J. Blundell Burton, and Robert S. Hichens. (John Wanamaker: Philadelphia.)

"The Making of Methodism: Studies in the Genesis of Institutions," is the opening article in the March-April number of the *Methodist Review* (Church South). It is a careful survey of the movements which led to the distinctive polity and constitution of the Methodist Church, and ought to be read by every one interested in Methodist history. "The Roman Propaganda" is ably treated by Bishop E. R. Hendrix, D. D. "Some Shrike Notes" is an interesting contribution by the well-known Southern humorist, Maurice Thompson. "Who Wrote our Hymns?" is a question asked and answered by A. H. N. Dr. Willard W. Wadsworth writes forcibly on "The Missionary Movement." Rev. E. S. Smith has a readable paper on "Providence, Prayer and Physical Science." "Studies in Amos and Hosea," by Dr. J. C. Calhoun Newton, invites careful perusal. Other topics in the editorial department are dealt with of a pertinent and timely character, making altogether a valuable number. (Barbee & Smith: Nashville, Tenn.)

The *Chautauquan* for March devotes its opening pages to an exposition of Homeric lore, literature and art, and will on that account be specially welcome to readers and admirers of the great epic poet of all time. In these discussions Prof. Alfred Emerson, Ph. D., William Cranston Lawton, William H. Appleton, Abby Leach, Angie Clara Chapin, Martin L. D'Oote, have a place. In the department of "General Reading" C. C. Goodwin writes on "Gold and Silver Mining;" Viscount George D. Avenel on "Silk-making in France;" John W. Hardwick on "From Cleveland to McKinley in the White House;" Dr. Hooker Dewey on "The Science of the Morning Fast." The well-known writer of books of travel, Edmondo de Amicis, contributes "A Visit to Jules Verne and Victorien Sardou." The "Woman's Council Table" is full of ably-penned articles, and "Current History and Opinion" is an excellent summary of what is passing. (Theodore L. Flood: Meadville, Pa.)

Readers of the *Contemporary Review* will find an unusual variety of topics treated with more than average ability in the March number. "The Chartered Company in South Africa" has been exciting a good deal of attention recently both here and in England in consequence of the Parliamentary Commission appointed by the present British government to investigate its relation to the Jameson raid and the fame of its chief, Mr. Cecil Rhodes. On this subject Mr. Mackenzie writes with the authority of one who knows the Transvaal and its history well. Theologians will be interested to know what the greatest living English master of theological science, Dr. Fairbairn of Oxford, has to say about such conspicuous scholars and thinkers as "Westcott, Lightfoot, Hort, Jowett and Hatch." "The Pronunciation of Greek in England," by J. Gennadius, will have a special interest for a few. "Ten Years of Millionaires," by H. S. Macdonald, and "Free Church Unity," by Rev. Hugh Price Hughes, appeal to a wider constituency. Many other subjects of interest are treated with the ability characteristic of writers of the *Contemporary Review*. (Leonard Scott Co.: 112 Wall Street, New York.)

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But the star of hope is gleaming
With a light forevermore,
And their tears have made the rainbow
Spanning bright the valley o'er.

Through the strength and love of Jesus,
Which have brought them on their way,
Lighting up the dark recesses
Where the cloudy shadows lay,—

They have come in joy and gladness
To the border land of home,
Waiting now the joyful summons:
"Blessed of my Father, come!"

For the portals are flung open,
And the ready mansion waits
To receive the weary spirit
Through the blessed pearly gates.

There to rest from all their labors
In the quiet peace above,
Joyful, singing with the angels
Songs of God's redeeming love.

Obituaries.

Flanders.—Rev. Christopher Page Flanders was born in Landaff, N. H., Nov. 25, 1834, and died at Bryantville, Mass., Jan. 22, 1897, aged 62 years, 1 month and 27 days.

His grandfathers on both his father's and mother's side served in the Revolutionary War. His parents were both devoted Methodists and their home was a home for the early Methodist itinerants. Mr. Flanders was the youngest of twelve children. In his early boyhood the family removed to Northfield, where he attended school. He exhibited at this time fondness for reading—a propensity of his literary taste and talent in later life. He fitted for college at Tilton Seminary, graduating from that institution in 1856, and from Wesleyan University in 1861. He was converted while at Tilton. For two years he was teacher of Latin and Greek languages in Wesleyan Seminary and Female Collegiate Institute, Springfield, Vt. From there he went to Belknap Falls, where he taught in the high school. Sickness compelled him to give up this position, and afterward he became teacher in the New Hampshire Conference Seminary and Female College, at Sanbornville, N. H.

He was licensed to preach at South Londonderry, Vt., in 1860, having been given an exhorter's license the year previous. He joined the Vermont Conference in 1867. He was stationed at Wardsboro, in 1867, '68; Belknap Falls, '69; Hartland, '70, '71; Marshfield and Calais, '72, '73. On account of ill health his pastoral service was not continuous, and in his later ministry he was compelled to take appointments outside of his own Conference in order to be near the sea coast. His last appointments were within the bounds of the New England Southern Conference, at North Truro, North Tisbury, and Bryantville. Each of these charges he served acceptably for three years.

Death came to him while still in the active work of the pastorate at Bryantville, and he "ceased at once to work and live." On Friday evening he held a class-meeting in his own home, where he spoke and prayed and sang with unusual fervor. But before the dawn of Saturday morning he had passed quietly out of this life into the life beyond.

Mr. Flanders was a workman needing not to be ashamed. He had most excellent literary ability. Some of his poems were of high order. The *Magazine of Poetry*, published in Buffalo, N. Y., gave a sketch of his life with selections from his published poems in the July number of 1894. He wrote excellent sermons. Although his delivery was not vigorous, his thought was always good. A friend who heard him preach occasionally in nearly all his appointments said that he never heard from him a poor sermon, or one that could not be published, as first delivered, with credit to himself.

As a pastor he was conscientious and faithful. He was especially kind and sympathetic toward the poor, sick and aged. He had a happy faculty of harmonizing and unifying the different elements of a church. He was a peace-maker where differences existed. His disposition was so sweet, his mind so well-informed, and his character so noble as to make his companionship delightful. He uniformly left his churches better than he found them. In his last charge he secured the building of an addition to the parsonage, which greatly increased its convenience. His administration never harmed the churches he served, but tended to build them up both in material and spiritual things.

In 1884 Mr. Flanders was married to Miss Mary M. Barrows, who, with their only daughter, the wife of Prof. Gibson, of Wilbraham Academy, survives him. They also had one son who died in infancy.

The funeral service was held at Bryantville and was conducted by the presiding elder, assisted by neighboring pastors.

A large circle of friends in addition to the immediate relatives will mourn the departure of this good man. They will feel that in his translation there has left the earth a sweet spirit, a faithful pastor, a loving husband and father, a true and faithful friend.

THOMAS J. EVERETT.

Blair.—Mrs. Welthe Blair was born in Woolwich, Me., May 16, 1836, and died in the same town, Feb. 15, 1897, aged 61 years and 9 months.

Her husband preceded her to the better land March 19, 1896, having been a member of the Methodist Church twenty years. Beside a son and daughter she leaves a large circle of friends to mourn her departure from the earth.

She was one of the most devoted Christian women the writer has ever known. The memory of her cheerful and definite prayers and testimonies is still an inspiration to those who have heard them. Faithful to the church of her choice, she exemplified in her life the saving and keeping power of the religion she professed, so that all who became acquainted with her felt her helpful and elevating influence. With a bright hope of future glory she passed peacefully away to the better country.

W. H. DUNNACK.

Adams.—Mrs. Sophia M. Adams was born in Stratham, N. H., Jan. 30, 1816, and died in Greenland, N. H., Dec. 6, 1896.

Her father, Rev. Alfred Medcalf, was a member of the New England and New Hampshire Conferences for thirty-five years. Mrs. Adams was one of a precious, godly household and early became a disciple of the Lord. Having obtained an excellent education, she engaged in teaching, for which she had special love and aptitude. Sept. 4, 1842, she was united in marriage with Rev. J. Augustus Adams, a graduate of Wesleyan University. She shared the successful toils of her husband in some of the most important churches of the New England Conference for thirteen years. The health of Mr. Adams failing, in February, 1856, he went to California and never returned—dying in San Francisco, Aug. 27, 1860.

The death of her husband was to Mrs. Adams a sorrow and burden none can tell; but she pursued her shadowy path for nearly thirty-seven years with noble Christian fortitude, filling the time with patient industry and Christian work, kindly caring for others—a precious, useful, religious life. She was well fitted to be the companion of a pastor—so gentle and discreet in word and way—and many will remember her as the quiet, faithful disciple.

The call came suddenly with paralyzing stroke, and gave only an opportunity to say, "Give my love to Helen [an absent granddaughter] and take good care of Minnie [a sick niece]."

DANIEL RICHARDS.

Briggs.—On the evening of Sunday, Jan. 24, 1897, there passed from earth E. Gertrude Briggs, of Winton Hill, Somerville, Mass., the only child of Joseph O. and Elsie A. Briggs.

She was a young lady of most lovable character, and it is rare to find one who was so universally beloved and had so large a circle of friends among old and young. Modest and unassuming, cheerful and always looking on the bright side, she seemed unconsciously to win friends, and what is harder, to keep them. She was the light of the little home circle of three, and the mutual devotion of parents and daughter was marked.

From childhood she had been subject to severe seasons of suffering, which she bore with remarkable patience and fortitude, seldom murmuring or complaining. Her sunny spirit rose above her weakness of body, and she was always hoping to be "better tomorrow."

Gertrude was a young lady of firm principles and stood by them unflinchingly. When her health permitted, she was always in her place at the Broadway M. E. Church and Sunday-school, and was also a faithful member of the Y. P. S. C. E. Although she never made a public profession of faith, it is several years since Christ came to abide in her heart to bless and sustain, and, trusting in Him to the last, she fell asleep.

A. M. OSGOOD.

Estey.—Mrs. Jane Estey, widow of the late Richard P. Estey, died at her residence on North Street, Calais, Me., on Tuesday, Feb. 23, 1897, aged 75 years.

She was the oldest, as she was one of the most worthy, of the members of Knight Memorial M. E. Church. She was a native of New Brunswick, N. J., and for fifty years her home has been in Calais. During her last sickness, which had been long and wearing, she had never forgotten the interests of the church; she had prayed and paid for its prosperity. Her piety was not demonstrative and obtrusive, but genial and beautiful. Her Christian character was well-rounded and her life finely symmetrical. She was faithful in all the relations of life. She was kind to the poor and full of charity to the erring.

During the last few years of her life she has been greatly blessed with the companionship and ministrations of her daughter, Mrs. McKellar, and her family. If ever a mother was helped gently down the declivity of life, she was Mrs. Estey.

The funeral was very largely attended on Thursday, and was conducted by her pastor, assisted by Rev. C. G. McCully. The floral offerings were beautiful and not too lavish, but such as she would have preferred. The burial was at the Calais Cemetery, beside her husband.

A son and daughter and an adopted son and daughter, grandchild, and many friends mourn their loss, but "mourn not as those who have no hope."

Her husband died in April, 1894, aged 89 years. For many years he was a pillar in the church, and day and night he took upon his heart the interests and burdens of the society. Their home was the home of the itinerant. Zion's Herald for a long time has been a most welcome visitor in their home.

A. S. LADD.

Moore.—Mrs. Mary M. Moore, widow of Asahel Moore, of Newfane, Vt., died March 13, 1897, aged 75 years.

Among her papers has been found the following memorandum: "Mary M. Moore first found peace by trusting in God, Sept. 8, 1844. Asahel Moore first found the promises of God and felt the blessing descend to his soul, Sept. 14, 1844. Asahel and Mary Moore were baptized May 13, 1845, by Elder Elijah Gale, Newfane, Vt."

For more than fifty years Mrs. Moore had been an active, consistent Christian, one in whom a pastor delights and whom God honors. It may well be said of her as of Mary of Bethany, "She hath done what she could." Although of late physical infirmities forbade the active service of former years, yet her interest in the church remained unabated. The present pastor's introduction to Mrs. Moore was by way of a five-dollar bill which she sent by a neighbor, saying, "I thought he might be glad of a little money with which to begin the year." Characteristic thoughtfulness. The last words he heard her utter, a few days before her death, were words of prayer in his behalf—"O Lord, crown his efforts, crown his labors, crown him, crown him!" Thus her character is revealed. An hour spent in her presence, and one would go away feeling that he had been ministered unto rather than to have ministered.

Her last days were days of untold suffering, but in the midst of it all her faith in God was unshaken. One must believe that she is destined to a glad home-going. Two daughters—Mrs. Horace Allen and Mrs. Lucy Farnham—survive her.

The funeral was at the home, March 16, Rev. A. A. Estabrook, of Williamsville, conducting the services. Rev. Mr. Sherman, of East Dover, assisting. The interment was at Williamsville.

A. A. E.

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